

WICKES'
ILLUSTRATED PHRENO-CHART
AND
COMPASS OF LIFE.
PHRENOLOGY AND PHYSIOGNOMY.

"THE HUMAN FACE DIVINE."

SIGNS OF CHARACTER, and how to
read them on Scientific Principles.



ABRAHAM LINCOLN.

PHRENO-PHYSIOLOGY.
HOW TO CULTIVATE, DEVELOP AND IMPROVE THE
BODY AND MIND.

PSYCHOLOGY,

"THE SCIENCE OF THE SOUL,"

INCLUDING MAN'S SPIRITUAL NATURE, UNFOLDED
AND EXPLAINED IN THE MOST PERFECT HAR-
MONY WITH THE HIGHEST CHRISTIANITY.

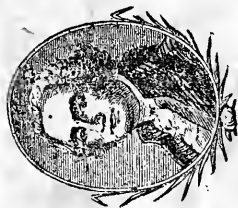
SCIENCE of MAN.

PROF. WICKES'

CHART AND COMPASS OF LIFE.



VICTORIA AND ALBERT.

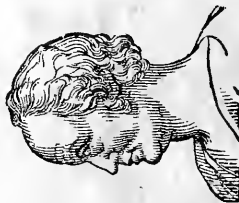


WASHINGTON.

New System of Phreno-Physiognomy.



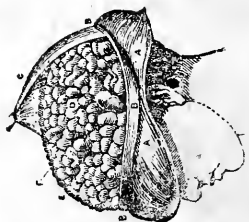
COMBE.



DR. GALL.



SPURZHEIM.



BRAIN IN THE SKULL.



QUEEN VICTORIA.

“THE PROPER STUDY OF MANKIND IS MAN.”

2 Peter i. : 10. Heb. x. : 16. Eph. iv. Rev. iii. : 20.

ILLUSTRATED
PHRENO-CHART
AND
COMPASS OF LIFE.

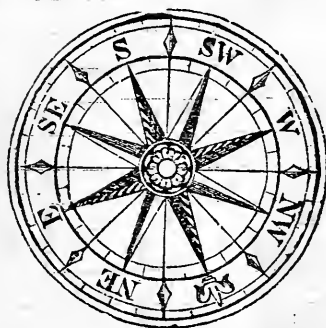
A Condensed Synopsis of the Science of Mind,
A New System of Phreno-Physiognomy,

ORIGINAL, SCIENTIFIC CLASSIFICATION OF THE PHRENO-
ORGANS.

WITH MANY NEWLY DISCOVERED FACULTIES.

THE poles of all the organs of the Brain and body center in the Face, and form the
features, by which the Character, Talents and Capabilities can be told instantly.

BY EDWARD Z. WICKES.



Self-knowledge is the key to success.
The Science of Mind is central truth.
Know and be true to Thyself.

Make thy calling, or sphere of action, sure.
Let nothing prevent the growth of spirit.
Covet and culture the best gifts.

Cultivated talent is inexhaustible wealth.

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By E. Z. WICKES.

In the Clerk's Office of the District Court of the United States for the
Southern District of New York.

SIZE OF THE PHRENO-ORGANS AND REFERENCE TO PAGES

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grounded in the essence of divinity—the infinite, eternal, and unchangeable Father. True greatness and goodness consist in a perfect and harmonious development of every part of our nature—in a proper blending of soul and body—temperament and senses—spirit and matter. Let nothing prevent the development of mind, the growth of soul. Fear not to supply the demands of Nature; self-preservation is the first known law. Every faculty was made to be used; the God within will teach thee all things. Study thyself; trust no man nor book; worship God, the eternal essence of mind and spirit within.

COMPARATIVE PHYSIOGNOMY.



THE most direct, safest and best way to study any science is by illustrations symbols and comparisons. Nature is full of diversity, and endless varieties of types, symbols, and shadings of character, as illustrated in the different races, species of animals, and varieties of plants; yet she is so simple, truthful, and exact in all her silent teachings, that one need not err, and he that runs may read what the spirit of truth reveals unto all. God's Oracles are written in and on, within and without every atom and organization in and under heaven. They speak but one language, that of truth. There is no confusion in Nature,



Behold the different races of men, and the various species of birds and animals. Contrast the seven leading features of the face, the eyes, ears, nose, mouth, cheeks, chin and forehead, with those of the elephant, hawk, (p. 20) cow, ox, horse, eagle, sheep, and goat, as seen in the annexed cuts. The more any of these seven features resemble those of any animal, the more like the character. Contrast the Indian



with those of the white race. We thus learn to discriminate between different tendencies of the mind, as all races of men and species of animals have strong predilections and leading traits of character, which stand out most conspicuous,—



shape and mould the countenance. Every thought, word, and deed is brought into judgment and recorded in the book of life, which by the light of science can be read of all men,—“There is nothing secret that shall not be revealed, nothing hid that will not be brought to light.” Luke 2; 3.

Every thought we think is shaping our destiny and weaving the web we must wear through eternity. It is hard to change the deformed monstrosity, or develop the dwarfed idiot. Unchangeable laws control mind and matter.

Trifle not with thy talents; improve the precious moments, the innumerable opportunities of life. Eternity is long, but time is precious, as it weighs so heavily on the future destiny of man. A deed done cannot be undone; an opportunity missed, a moment lost, cannot be recalled. Every revelation of nature and manifestation of mind proves the eternity of life and death, as to individualities, although every particle of matter in the Universe is immortal,

and has evidently existed from eternity self-existent. Nevertheless the forms of all organized bodies change continually, and will so change eternally, never remaining the same. Stagnation is death and disorganization; action alone is life.

Attraction and repulsion produce all action; heat all expansion; love all life, hatred and antagonism, death. Heat is positive; cold is negative. Heat is life; cold is death.

We must live consistent with self or perish. The talent unimproved is lost

As the growth of weeds, noxious plants and animals, must give place to a higher and still higher order, and as they enrich the soil by absorbing the elements of life from the light and air, and prepare it for a higher and better genus of plants and fruits, so does Man's existence, life, and death prepare the way for a finer, more spiritual, and more celestial life in the race. Many germs perish, many blossoms are blasted, much seed wasted—broad the road to destruction, but strait and narrow the way to eternal life.

One way alone conducts us aright; ten thousand lead astray. All matter being eternal there is nothing lost,—extremes always meet—everything runs in a circle. Death is life; God is economical. There are fixed laws working the redemption of every atom. Hell is the furnace where God purifies the spirit. The woes and agonies of life work salvation or disorganization. In the endless future of our world, the working of these internal laws, will either redeem or utterly destroy every lost soul and wandering spirit. The wicked shall perish out of the earth; none but the good and true have the gift of eternal life dwelling in them. The very nature of sin is death. This diseased, fallen, and degenerate race will be saved by the help of the care of God, through Christ the sun and center of all things.

SOUL AND BODY.

THE Soul or Spirit, the unseen, unsearchable essence of Mind, constitutes the Divine Man; permeating the body, which may be compared to a stringed instrument, having the capacity or elements of harmony.

The nerves, the eye, and the senses and faculties generally, are the chords and artificial framework which God has woven round the quickened spirit, which has the power of life and action within itself. The soul and body are Life—a harp of a thousand strings, fitted, when in harmony with itself—for God and the angels to play upon.

In the present life, the soul requires a body, a nervous system, a brain,—through which to act on the world of matter. Spirit communicates with spirit, and mind with mind even at great distances.

The intellectual, moral and spiritual powers, are the crowning elements of man's nature; the other powers and propensities, which are also possessed by the animals, are subsidiary, and to be subservient to them.

The natural powers being favorable, a proper use of all the mental organs insures right development and happiness in this world.

The functions of these several organs are governed by fixed laws. Phrenology is the science that explains these laws, and consequently enables us to guide the mental powers in accordance therewith. No part of the body can be affected without a corresponding effect on every other part.

THE SEVEN SENSES

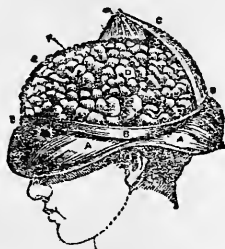
WITHOUT WHICH THE SOUL WOULD BE INEXPRESSIBLE.

SEVEN SENSES, viz: Sensation, Sight, Hearing, Intuition, Taste, Smell, Motion.



GALL.

TEMPERAMENTS. There are seven temperaments, seven senses, seven grand divisions of the brain, and seven colors in light. Seven notes in Music, etc. It requires seven to make a perfect whole. We have seven days. There are seven spirits of God around the throne of Mind. Frequent allusions to this mystic number are found in the Bible.



BRAIN EXPOSED.

1st. SENSATION, or Sensorium, from which the senses derive their names.

A central group of organs in the "medulla oblongata"—the focus of the mind, and center of the nervous system. It is the fountain of the nervous organism, which creates the sense of feeling. The innumerable ramified nerves that permeate the body, are but an extension of the brain organs—the conductors or channels of the mind. Like the fibers and roots of a plant, they supply the brain with negative animal magnetism, generated in the compound organized batteries of the body, and conduct the spiritual and mental magnetism from the brain to the extremities of the physical man.

Thus woven together, the many members and faculties of our nature form one body.

Sensation is the sentinel of life; the quickened spiritual perception of all facts and phenomena; the root of all the senses; the primary central sense—like the sun in the center of the solar system—in connection with motion.



2d. SENSE OF MOTION. Webster says, the primary idea of language is motion—to move. He would consider this the central Word. We build on this basis that motion and sensation are the central sense—the first effect of positive and negative forces. Attraction, repulsion, and motion are the triune key of the Universe.

The nerves of motion and sensation are intimately wedded together; those of motion quickening the muscles into action, as those of sensation quicken the body into feeling. The nerves of motion rise and center in the phreno-organs of Equi-Motiveness, as the nerves of sensation emanate from the organ of Consciousness, located in the little back-brain called the cerebellum, and which produces the infinite variety of involuntary motions of the voluntary muscles. If the right lobe of this organ be cut, the individual revolves to the left, and vice versa.

These senses are the first step in the scale of gradual development that elevates animal above vegetable life. The chief corner stone of the great temple of mind, they should be wisely trained and properly cultured. The larger the

more vigorous the cerebellum, the stronger, more energetic and effectual the motions, and the keener, more acute and clear the sensations. All the elements of motion and sensation are generated in the lower brain. Here all the nerves of the brain focalize, concentrate, and extend down through the spinal column to every part of the system. The brain organs being positive, medical electricity, must be applied naturally, in the order of nature. The object should be to create and establish the to and fro current as natural as possible, in order to remove obstructions, and heal the sick and disordered nerves, and the relaxed and wasted muscles. These senses should be instinctive monitors in the matter. But this subject is treated upon in detail by the author, in his work on Medical Electricity.



3d. SENSE OF TASTE. This guards the stomach, and is located in the mouth and palate, consisting of the numerous flattened nerves covering the tongue, etc., which enable us to judge of the quality of food. It is not, however, an infallible guide. Unsavory articles may be wholesome, while substances which please the palate may act as poisons. Taste should be trained and cultivated; as this organ is the first developed, so it seems to lose its activity the last.

We should masticate our food thoroughly, and mingle the saliva properly with it, before swallowing.

Alimentiveness takes cognizance of tastes or flavors, and probably of odors also. It is not improbable, however, that the compartment generally assigned to alimentiveness really contains a group of organs, one of which may have the appreciation of odors for its special function; but this has not been fully determined upon. Anatomically, we find that the nerve of smell communicates directly with the perceptive faculties, as well as with those which lie posteriorly in the base of the brain.



4th. SENSE OF SMELL. The sentinel of the lungs, located in the nose, takes cognizance of odors, the emanations of all substances.

By means of smell, the external world acts upon man and animals from a distance.

We should sleep with our mouths shut, and breathe through the nose. The sense of smell should be cultivated. The fine, sensitive nerves, covering the inner coat of the nose, should be exercised, or they weaken and perish, like the muscles of the body, or the organs of the brain, for the talent that is not improved will be taken away. There is infinite improvement to be made, and pleasure to be enjoyed by the proper cultivation of all the faculties of the mind.



5th. SENSE OF HEARING. Caused by the vibratory action of the waves of air upon the drum of the ear. It is located in the center of the side head, producing the sensation of sound upon the brain. The ear is peculiarly constructed to catch and concentrate sound, which stimulates all the faculties, especially the impulsive organs situated around the ears. The dog growls and barks before he bites; man talks loudly, when angered, before he fights. The

lion roars before pouncing upon his prey. The thundering cannon impels to deadly conflict

Political. Elocutionist. Governess. Historian. Lecturer. Novelist. Orator. Poet. Preacher. Reporter. Teacher.

SCIENTIFIC. Chemist. Diplomatist. Editor. Engineer. Geographer. Jurist. Lecturer. Naturalist. Navigator. Phrenologist. Physician. Surgeon. Surveyor.

MISCELLANEOUS. Farmer. Fisherman. Horseman. Hotel Keeper. Livery Keeper. Policeman. Politician. Seaman. Soldier. Statesman. Stock Raiser. Watchman.

DEVELOPMENTS FOR PARTICULAR PURSUITS

LAWYERS require the mental-vital temperament, to give them intensity of feeling and clearness of intellect ; large Eventuality, to recall law cases and decisions ; large Comparison, to compare different parts of the law and evidence—to criticise, cross-question, illustrate, and adduce similar cases ; and large Language, to give freedom of speech. Phrenology will tell you how to acquire and use these faculties. Try it.

STATESMEN require large and well-balanced intellects, to enable them to understand and see through great public measures and choose the best course, together with high moral heads, to make them DISINTERESTED, and seek the people's good, not selfish ends.

PHYSICIANS require large Perceptive Faculties, so that they may study and apply a knowledge of Anatomy and Physiology with skill and success ; full Destructiveness, lest they shrink from inflicting the pain requisite to cure. large Constructiveness, to give them skill in surgery ; large Combativeness to render them resolute and prompt ; large Cautiousness, to render them judicious and safe ; and a large head, to give them general power of mind. Phrenology will predict with certainty whether or not a boy will succeed in this profession. The same is true of dentistry.

A CLERGYMAN requires the mental temperament, to give him a decided predominance of MIND over his animal propensities ; a large frontal and coronal region, the former to give him intellectual capacity, and the latter to impart high moral worth, aims, and feelings, elevation of character, and blamelessness of conduct ; large Veneration, Hope, and Spirituality, to imbue him with the spirit of faith and devotion ; large Benevolence and Adhesiveness, so that he may make all who know him LOVE him, and thus win them over to the paths of truth and righteousness. Clergymen will do well to consult Phrenology ; it will enable them to account for many seeming mysteries, and give them power and influence to do great good. It is in harmony with the highest Christianity.

EDITORS also require a mental temperament, with large Individuality and Eventuality, to collect and disseminate incidents, facts, news, and give a PRACTICAL cast of mind ; large Comparison, to enable them to illustrate, criticise, show up errors, and the like ; full or large Combativeness, to render them spirited ; large Language, to render them copious, free, spicy, and racy ; and large Ideality, to give taste and elevated sentiments. An Editor who understands and applies Phrenology possesses a power which he may use with great effect.

MERCHANTS require Acquisitiveness to impart a desire and tact for business; large Hope to promote enterprise; full Cautiousness to render them safe; large Perceptives, to give quick and correct judgment of the qualities of goods; good Calculation, to impart rapidity and correctness in casting accounts; large Approbativeness, to render them courteous and affable; and full Adhesiveness, to enable them to make friends of customers, and thus retain them. Why is one young man a better salesman than another? and why is one better worth a salary twice the amount than another? Phrenology answers this by pointing out the constitutional differences, and showing who is and who is not adapted to mercantile life. You had better consult it.

MECHANICS require strong constitutions, to give them muscular power and love of labor; large Constructiveness and Imitation, to enable them to use tools with dexterity, work after a pattern, and easily learn to do what they may see others do; and large perceptive faculties, to give the required judgment of matter, and the fitness of things.

WHOM SHOULD I MARRY?

The most important conditions and qualifications of a wedded companion with whom you would be best mated you will find marked out below.

You should marry when about 20 years of age. Your companion should be of the character, temperament and general appearance indicated.

SIZE. Large. Medium sized. Small. Tall. Of medium height. Short. Of full form. Slender. Dark complexioned. Fair complexioned. Light complexioned. Round. Plump featured. Sharp featured.

EYES. Black eyes. Dark eyes. Dark hazel eyes. Light hazel eyes. Blue eyes. Gray eyes. Large eyes. Small eyes. Full eyes.

HAIR. Black hair. Dark hair. Dark auburn. Light auburn. Light flaxen. Soft. Silken. Harsh. Coarse. Fine. Curling.

TEMPERAMENT. Vital. Motive. Mental. Passional. Emotional. Organic quality. Spiritual. Mixed.

Activity. Health. Size of brain. Social nature. Fidelity of attachment. Energy of character. Temper. Business ability. Prudence. Bravery. Jealousy. Suspicion. Candor. Cunning. Love of praise. Vanity. Pride. Disposition to govern. Submissiveness to control. Will. Honesty. Cheerfulness. Faith. Credulity. Religious nature. Kindness. Mechanical ability. Taste. Mirthfulness. Intellect. Observing powers. Judgment. Shrewdness. Genius. Charity. Faith. Hope.

ETHNOLOGY. Closely allied to the study of Phrenology is that of Ethnology, treating of the races and families and nationalities of men.

In features you resemble,—Your mother, or her people,—Your father, or his people.

In constitution and temperament—Your mother, or her people—Your father, or his people.

In mind and inclination—Your mother, or her people—Your father, or his people.

You are from a mixed race.

PHYSIOGNOMY A TRUE SCIENCE.

THAT Nature has instituted a Science of Physiognomy, as a facial expression of mind and character, is proclaimed by the very instincts of men and ani-

mals. The very dog can read the thoughts and intentions of his master ; can tell whether he is pleased or displeased ; knows who will make a good, and who a cruel master—all by the expressions of the countenance. Nature compels all her productions to proclaim their interior virtues and vices.

The countenance is so plain an index of character that he who runs may read. One look expresses anger, another affection, another kindness, etc. We express all our mental operations, even to the innermost recesses of our souls, through our countenances, with more minuteness and completeness than by words, especially when the expressions are intense and peculiar.

Spirits converse mainly by this method of expression ; they look and act their emotions, instead of talking them. The countenance expresses a greater amount of thought and feeling, together with the nicer shades and phases, than words can possibly communicate, by means of magnetic centers, called poles. Every physical and mental organ has its pole in a certain part of the face. The action of these organs influences the poles, and contracts the facial muscles, which utter the silent language of the soul. There exists an intimate relationship between the stomach and one part of the face, the lungs and another. Consumptive patients always have a hectic flush on the cheek, just externally from the lower portion of the nose. Inactive lungs cause paleness, healthy ones the rosy cheek. Dyspeptic patients are always lank and thin opposite the double teeth, while those whose digestion is good have full cheeks. Every organ of the body must have a pole in the face, through which it can express its wants and necessities. The magnetic pole of the heart is in the chin—when vigorous produces prominent chins, and vice versa. The beard is intended as a shield and protection to these very poles, and cannot be amputated with impunity : it also protects the face and chest, especially of elderly men. All the Phreno-organs have their poles, or magnetic qualifying points, in the features. The pole of Acquisitiveness is located on each side of the middle portion of the nose, at its junction with the cheek, causing breadth of nose in proportion to the grasping instincts, as in the Jews, while a narrow nose indicates a want of speculative tendency. Firmness is indicated by the length, prominence and compression of the upper lip, hence the expression, “keep a stiff upper lip.” Self-esteem has its pole externally from that of firmness, and between the outer portion of the nose and mouth, causing a fulness of the upper lip. The affections have their poles in the edges of the lips, hence the philosophy of kissing. The pole of mirthfulness is located outward and upward from the outer corners of the mouth, hence the drawing up of these corners in laughter. Approbativeness has its pole directly outward from these corners ; it draws the mouth backward or outward. Like locations are assigned to all the organs. Physiognomy is a true science ; it is an unquestionable truth that fixed and absolute relations exist between the Phreno-organs and certain portions of the face. By these and other means the inherent character of every living being and thing gushes out through every organ of the body, every avenue of the soul. There can be no deception ; nature always speaks the truth. To understand and be able to apply Phreno-physiognomy is a gift worth more than Astor's millions.

DEFINITION OF THE ORGANS—THEIR USE, EXCESS AND DEFICIENCY,

WITH QUOTATIONS FROM THE BIBLE, RECOGNISING EVERY FACULTY AND
PASSION, SANCTIONING THEIR USE, AND WARNING AGAINST
THEIR ABUSE.

1. AMATIVENESS. Attachment of the sexes to each other, adapted to the continuance of the race. Perversion—Licentiousness. Deficiency—The want of affection toward the opposite sex.

SCRIPTURAL RECOGNITION. God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it. Gen. 1. 27, 28. Thou shalt not commit adultery. Ex. 20. 14; see Prov. 6. 24-33. Prov. 7. 1-37.

A. UNION FOR LIFE.—Desire to pair, and to remain constantly with the loved one. Perversion—Mormonism. Deficiency—Want of congenial affection and warmth of attachment.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one. Gen. 2. 24. Let every man have his own wife, and let every woman have her own husband. 1 Cor. 7. 2; Matt. 19, 3-9.

2. PHILOPROGENITIVENESS.—Parental love; fondness for children and pets. Excess—Idolizing and spoiling children by caresses and excessive indulgence. Deficiency—Neglect of the young.

Can a woman forget her sucking child? Isa. 49. 15. See Mal. 4. 6. Gen. 14. 23. Luke 15. 20. Rachel weeping for her children. Jer. 31. 15. See Job 39. 14, 15, 16. Suffer little children to come unto me, for of such is the kingdom of heaven. Matt. 19, 14. See Deut. 11. 31; Deut. 31. 13. Luke 13. 34; Matt. 18. 2.

3. ADHESIVENESS.—Love of friends; disposition to associate. Perversion—Excessive fondness for company, Deficiency—Neglect of friends and society.

The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. 1 Sam. 18, 1. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends. Henceforth I call you not servants, but I have called you friends, for all things that I have heard of my Father, I have made known unto you. John 14. 12-15. A man that hath friends must show himself friendly. Proverbs 18. 24. Two are better than one, for if they fall the one will lift up his fellow; if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken. Ecclesiastes 4. 9-12. Behold how good and how pleasant it is for brethren to dwell together in unity! Ps. 133. 1. See Gen. 45. 1, 2, 3, 4, 14, 15.

4. INHABITIVENESS.—Love of home; desire to live permanently in one place. Excess—Prejudice against other countries. Deficiency—A roving disposition.

In my Father's house are many mansions, I go to prepare a place for you. John 14. 2. See Ps. 132. 14 Ps. 137. 1, 4. 5. 1 Kings 21. 3. Lev. 25. 29, 33.

5. CONTINUITY.—Ability to chain the thoughts to one particular subject until completed. Excess—Prolivity. Deficiency—Excessive fondness for variety.

Let every man abide in the same calling wherein he was called. 1 Cor. 7. 20. A double-minded man is unstable in all his ways. Jas. 1. 8.

SELFISH PROPENSITIES.

E. VITATIVENESS,—Love of life; youthful vigor, even in advanced age. Excess—Extreme tenacity of life; fear of death. Deficiency—Recklessness, and unnecessary exposure of life and health.

All that a man hath will he give for his life. Job 2, 4. Ps. 34, 12. For this corruptible must put on incorruption, and this mortal must put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. 1 Cor. 15. 53. 54. It is better for me to die than to live. Jonah 4. 8.

6. COMBATIVENESS.—Self-defense; resistance; the energetic, go-ahead disposition. Excess—A quick, fiery, contentious disposition. Deficiency—Cowardice; want of proper self-respect.

Whatsoever thy hand findeth to do, do it with thy might. Ecclesiastes 9, 10. Be not afraid of them; remember the Lord, who is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses. Nch. 4. 14. Fight the good fight of faith. 1 Tim. 6. 12. Ye endured a great fight of afflictions. Heb. 10. 32. Waxed valiant in fight, turned to flight the armies of the aliens. Heb. 11. 34. Quit yourselves like men, and fight. 1 Sam. 4. 9. As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife. Prov. 26. 21. Now, therefore, there is utterly a fault among you, because ye go to law one with another. 1 Cor. 6. 7. See Psalms 37. 8.

7. DESTRUCTIVENESS.—Executiveness; propelling power; the exterminating feeling. Perversion—the malicious, retaliating, revengeful and murderous disposition. Deficiency—Tamelessness; inefficiency.

Arise, Peter; slay and eat. Acts 11, 7. Be ye angry, and sin not; let not the sun go down on your wrath. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice. Eph. 4. 26, 31. Fathers, provoke not your children to wrath. Eph. 6. 4. But they cried out the more, saying, Let him be crucified. Matt. 27, 23. Thou shalt not kill. Ex. 20. 13.

8. ALIMENTIVENESS—Appetite; enjoyment of food and drink. Perversion,—Gluttony; intemperance. Deficiency—Daintiness; abstemiousness.

Of every tree of the garden thou mayest freely eat. Gen. 2. 16. For one believeth that he may eat all things, another, who is weak, eateth herbs. Rom. 14. 2, 3. Be not among wine-bibbers, among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty. Look not on the wine when it is red. At the last it biteth like a serpent, and stingeth like an adder. Prov. 23. 20, 21, 31, 32. Give me food convenient for me. Prov. 30. 8. 23. 1, 3.

9. ACQUISITIVENESS.—The disposition to save and accumulate property. Perversion—Avarice; theft; extreme selfishness. Deficiency—Prodigality; inability to appreciate the true value of property.

If any provide not for his own, and especially for those of his own household, he hath denied the faith, and is worse than an infidel. 1 Tim. 5. 8. Provide things honest in the sight of all men. Rom. 12. 17. He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich. Prov. 10. 4. Give me neither poverty nor riches, lest I be full, and deny thee and say, Who is the Lord? or lest I be poor and steal. Prov. 30, 8, 9. There is that withholdeth more than is meet, but it tendeth to poverty. Prov. 11. 24. He that tilleth his land shall have plenty of bread; but he that followeth after vain persons shall have poverty enough. Prov. 28. 19. Mortify covetousness, which is idolatry. Col. 3, 5. Thou shalt not steal. Ex. 20. 15.

10. SECRETIVENESS.—Policy; management. Excess—Cunning; disguise; hypocrisy; intrigue. Deficiency—Want of tact; openness; bluntness of expression.

A prudent man concealeth knowledge. Prov. 12, 23. Keep thy tongue from evil, and thy lips from speaking guile. Psalms 34. 13. A fool uttereth all his mind, but a wise man keepeth it in till afterward. Seest thou a man that is hasty in his words? there is more hope of a fool than of him. Prov. 29. 11, 20. He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction. Proverbs 13. 3. Wherefore, putting away lying, speak every man the truth with his neighbor. Eph. 4. 25. Deceit is in the heart of them that imagine evil. Prov. 12. 20. Thou shalt not bear false witness against thy neighbor. Ex. 20, 16. Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. Matt. 10, 16. A whisperer separateth chief friends. Proverbs 16. 28. Judges 16. 5. Gen. 27. 35. Gen. 16. 19.

11. CAUTIOUSNESS —Prudence; watchfulness; reasonable solicitude. Excess. Fear, timidity, procrastination. Deficiency—Blundering recklessness.

A prudent man foreseeth the evil, and hideth himself. Proverbs 22, 3. Serve the Lord with fear, and rejoice with trembling. Psalms 2. 11. Which of you intending to build a tower, sitteth not down first, and counteth the cost. Luke 14. 28. Watch ye, and pray, lest ye enter into temptation. Mark 14. 38. What I say unto you, I say unto all, Watch. Mark 13. 37. If thou do that which is evil, be afraid. Romans 13. 4. Terrors shall make him afraid on every side. Job 13. 11. Fear came upon me, and trembling, which made all my bones to shake. Job 4. 14. See Job 41. 25. Rev. 3. 2, 3.

ASPIRING AND GOVERNING ORGANS.

12. APPROBATIVENESS.—Affability: ambition to be promoted. Perversion—Vanity, self-praise, and extreme sensitiveness. Deficiency—Indifference to praise or blame; and disregard to personal appearance.

A good name is better than precious ointment. Ecclesiastes 7. 1. Do good, and thou shalt have praise. Romans 13. 3. Men will praise thee when thou doest well. Psalms 49. 18. Praise is comely for the upright. Psalms 33. 1. I will get them praise and fame in every land. Zeph. 3. 19. They loved the praise of men more than the praise of God. John 12. 43. Let another man praise thee, and not thine own mouth. Proverbs 27. 2. Let us not be desirous of vain glory, provoking one another, envying one another Gal. 5. 26. See Matt. 26. 69, 70, 71, 72. Matt. 6. 6.

13. SELF-ESTEEM.—Dignity, manliness, love of liberty. Excess—Extreme

pride ; an arrogant, aristocratic, domineering spirit. Deficiency—lack of self-respect and appreciation.

And God said, Let us make man in our own image, after our likeness, and let them have dominion over every living thing that moveth upon the earth. Genesis 1. 26, 28. What ye know, the same do I know also ; I am not inferior to you. Job 13. 2. God, I thank thee that I am not as other men. Luke 28. 11. Be thou strong, and show thyself a man. 1 Kings 2. 2. For I say to every man that is among you, not to think more highly of himself than he ought to think. Rom. 12. 3. And the publican standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner. Luke 28. 13.

14. FIRMNESS.—Decision ; fortitude ; stability ; steadfastness ; determination ; perseverance ; unwillingness to yield. Perversion—Obstinacy. Deficiency—No dependence can be placed on one without firmness—there is no stability of character.

Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Eph. 6. 13. Be ye steadfast, unmovable ; always abounding in the work of the Lord. 1 Cor. 15. 58. Be strong and quit yourselves like men. 1 Sam. 4. 9. And the Lord said unto Moses, this is a stiff-necked people. Ex. 32. 9. See Psalms 42. 7. Ps. 119. 31. Ps. 119. 106. Job 13. 15. Job 2. 3.

MORAL SENTIMENTS.

15. CONSCIENTIOUSNESS.—Love of justice ; integrity ; sense of duty and obligation. Excess—Scrupulousness, remorse, self-condemnation. Deficiency—Despondency, melancholy.

Till I die I will not remove mine integrity from me. Job 27. 5, 6. Let me be weighed in an even balance, that God may know mine integrity. Job 31. 6. Let us walk honestly. Rom. 13. 13. Render therefore to all their dues ; tribute to whom tribute is due ; honor to whom honor. Romans 13. 7. If thy brother trespass against thee rebuke him ; if he repent forgive him. Luke 17. 3. When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves ; which show the work of the law in their hearts, their conscience also bearing witness. Rom. 2. 14, 15. Whatsoever ye would that men should do to you, do ye even so to them. Matt. 7. 12. Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. Acts 24. 16. Having their conscience seared with a hot iron. 1 Tim. 4. 2. Do justly. Micah. 6. 8. Ye shall not respect persons in judgment, but ye shall hear the small as well as the great. Deut. 1. 17.

16. HOPE. Expectation ; trust ; anticipation of future success and happiness. Excess—Visionary expectations ; extravagant promises ; anticipation of impossibilities. Deficiency—Despondency ; gloom ; melancholy.

Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength. Isaiah 26. 4. For we are saved by hope. But hope that is seen is not hope ; for what a man seeth, why doth he yet hope for ? Romans 8. 24. Now abideth faith, hope, charity. 1 Cor. 13. 13. As sorrowful, yet always rejoicing ; as poor, yet making many rich ; as having nothing, yet possessing all things. 2 Cor. 6. 10. I shall be satisfied when I awake with thy likeness. Psalms 17. 15.

The Lord is my shepherd; I shall not want. Psalms 23. 1, 6. Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart. Psalms 32. 11. He that ploweth should plow in hope. 1 Cor. 9. 10. Hope deferred maketh the heart sick. Proverbs 13. 12. The hypocrite's hope shall perish. Job, 8. 13. Though he slay me, yet will I trust in him. Job 13, 15. He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord. Psalms 112. 7. See Romans 15. 13.

17. SPIRITUALITY.—Faith, intuition, perception of the spiritual. Excess—Credulity, wonder. Deficiency—Extreme incredulity, skepticism.

The things which are seen are temporal; but the things which are not seen are eternal. 2 Cor. 4. 18. We walk by faith, not by sight. 2 Cor. 5. 7. Ye believe in God; believe also in me. I go to prepare a place for you; I will come again and receive you to myself; the Father shall give you another Comforter, even the Spirit of truth; ye know him, for he dwelleth with you, and shall be in you. John 14. 1, 3, 16, 17. Gal. 5. 5. If we live in the Spirit, let us also walk in the Spirit. Gal. 5. 25. Go thy way, thy faith hath made thee whole. Luke 17. 19. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. Luke 18. 42. He shall give his angels charge over thee, to keep thee in all thy ways. Ps. 91. 11. If a man die, will he live again? All the days of my appointed time will I wait till my change come. Job 14, 14. A spirit passed before my face; the hair of my flesh stood up; it stood still, but I could not discern the form thereof. Job 4. 15, 16. O thou of little faith, wherefore didst thou doubt? Matt. 14. 31.

18. VENERATION.—Godliness, reverence, worship, adoration, respect for antiquity. Perversion—Idolatry, superstition, worship of idols. Deficiency—Disregard for things sacred, aged and eminent persons, or for the venerable.

Thou shalt have no other Gods before me. Ex. 20. 3. Thou shalt not take the name of thy God in vain. Ex. 20, 7. Give to the Lord the glory due to his name; worship the Lord in the beauty of holiness. 1 Chron. 16. 29. O Lord, my God, in thee do I put my trust. Psalms 7, 1. Humble yourselves in the sight of the Lord, and he shall lift you up. James 4. 10. Our Father who art in heaven, hallowed be thy name, thy will be done, for thine is the kingdom. Matt. 6. 9-13. Swear not at all. Matt. 5. 34. The fool hath said in his heart, There is no God. Psalms 14. 1. Walk humbly with thy God. Micah 6, 8. Honor thy father and thy mother. Exodus 20. 12. Acts 17. 22, 23.

19. BENEVOLENCE.—Brotherly kindness, desire to do good; sympathy, disinterestedness. Excess—Giving alms to the undeserving; too easily overcome by scenes of suffering. Deficiency—Extreme selfishness; indifference to suffering.

Blessed are the merciful, for they shall obtain mercy. Matt. 5. 9. I was hungry and ye gave me meat, etc. Matt. 25. 35. Be ye kind one to another, tender hearted, forgiving one another. Eph. 4. 32. There is that scattereth, and yet increaseth. The liberal soul shall be made fat, and he that watereth shall be watered himself. Prov. 11. 24, 25. Above all things have fervent charity among yourselves; for charity covereth a multitude of sins. Use hospitality one to another without grudging. 1 Peter, 4. 8, 9. I will very gladly spend and be spent for you; though the more I love you, the less I be loved. 2 Cor. 12. 15. Now abideth faith, hope, charity, these three, but the greatest of these is charity. 1 Cor. 13. 13. What doth the Lord require of

thee, but to do justly, love mercy, and walk humbly withthy God? Micah 6. 8. Love thy neighbor as thyself. Matt. 19. 19. See Rom. 15. 1. Job 29. 11. 13.

PERFECTIVE FACULTIES.

20. **CONSTRUCTIVENESS.**—Mechanical judgment and ingenuity, ability to invent, contrive, construct, and use tools. Excess—Attempting impossibilities, perpetual motions, etc. Deficiency—Inability to use tools or understand machinery; awkwardness and obtuseness in everything requiring mechanical skill and dexterity.

And the Lord spake unto Moses, saying, I have called Bezaleel, and have filled him with understanding and knowledge in all manner of workmanship; to devise cunning works, to work in gold, in silver, and in brass, and in cutting stones to set them, and in carving timber, to work in all manner of workmanship. Exodus 31. 1-5. I have sent a cunning man, skillful to work in gold, in silver, in brass, in iron, in stone, and in timber; in purple, in blue, in fine linen, and in crimson; also to grave any manner of graving, and to find every device which may be put to him. 2 Chron. 2. 13. 14.

21. **IDEALITY.**—Perception and admiration of the beautiful and perfect; love of poetry; refinement; good taste; imagination. Excess—Fastidiousness; romantic imagination. Deficiency—Want of taste and refinement, with strong passions and a coarse temperament; roughness and vulgarity.

Out of Zion, the perfection of beauty, God hath shined. Ps. 1. 2. See Ezekiel 27. 3. 4. Ezekiel 16. 10. 14.

B. **SUBLIMITY.**—Fondness for the grand, sublime, and majestic; the wild and romantic, as Niagara Falls; rugged mountain scenery, ocean storms, thunder, etc. Excess—Extravagant representations; passionate fondness for the terrific. Deficiency—Inability to appreciate grandeur.

And God said, Let there be light, and there was light. Gen. 1. 3. The Lord reigneth, he is clothed with majesty. And the heavens shall be rolled together as a scroll. Isaiah 34. 4. Thus saith the Lord of hosts, I will shake the heavens, and the earth, and the sea; and I will shake all nations. Hag. 2. 6, 7. The earth shook and trembled; he bowed the heavens also, and came down, he rode upon a cherub, and did fly upon the wings of the wind; he made darkness his secret place. Psalms 18. 7. 13. See Psalms 93. 1. 3. 4.

22. **IMITATION.**—Power to copy, conform, adopt usages, personate, act, dramatize, imitate, and work after a pattern. Excess—Mimicry; servile imitation. Deficiency—Oddity; inability to conform to the usages of society.

With a furious man thou shalt not go, lest thou learn his ways and get a snare to thy soul. Prov. 22. 24, 25. Gen. 49. 6. Go and do thou likewise. Luke 10. 37. Like people, like priest. Hosea 4. 9. Christ suffered for us, leaving us an example, that ye should follow his steps. 1 Peter 2. 21. Follow not that which is evil, but that which is good. 3 John 1. 11. See 2 The-s. 3. 9.

D. **AGREEABLENESS.**—Blandness and persuasiveness of manner; pleasantness of expression and address; insinuation; the power to say even disagreeable things pleasantly. Excess—Affectation; blarney; undue mellowness of manner. Deficiency—Abruptness of manner; want of pliability and smoothness.

Pleasant words are as a honeycomb, sweet to the soul. Prov. 16. 24. A soft answer turneth away wrath, but grievous words stir up anger. Proverbs 15. 1. A word fitly spoken is like apples of gold in pictures of silver. Prov. 25. 11.

PERCEPTIVE FACULTIES.

23. **MIRTHFULNESS.**—Wit ; fun ; humor ; playfulness ; ability to joke, to appreciate the ridiculous, and enjoy a hearty laugh. Excess—Ridicule and sport of the infirmities and the misfortunes of others. Deficiency—Extreme gravity ; indifference to all amusements, and inability to appreciate wit and humor.

A time to weep, and a time to laugh, a time to mourn, and a time to dance. Ecc. 3. 4. A merry heart doeth good like a medicine. Proverbs 17. 22. A merry heart maketh a cheerful countenance. Proverbs 15. 13. See Ezek. 23. 32. Psalms 69. 8. Luke 15. 32. Job 8. 21. Job 12. 2.

24. **INDIVIDUALITY.**—Desire to see : perception of things : capacity to individualize objects and acquire knowledge by observation. Excess—A staring greediness to see : prying curiosity and impertinent inquisitiveness. Deficiency—Dullness of observation ; want of practical knowledge.

Come, behold the works of the Lord. Psalms 56. 8. The eyes of man are never satisfied. Proverbs 27. 20. Having eyes ye see not. Mark 8. 18. Blessed are the eyes which see the things that ye see. Luke 10. 23. See Isa. 38. 14.

25. **FORM.**—Perception and memory of shapes, forms, faces, angles, and configuration in general : aids in drawing, moulding, and working by the eye. Excess—A painful sense of imperfection in the forms of faces and other objects. Deficiency—A poor memory of faces and forms.

Show them the form of the house, the fashion thereof, and all the forms thereof. Ezekiel 43. 11. I have formed him ; yea, I have made him. Isaiah 43. 7. Shall the thing formed say to him that formed it, Why hast thou formed me thus ? Romans 9. 20. The carpenter stretcheth out his rule, he marketh it out with the compass, and maketh it after the figure of a man. Isa. 44. 13.

26. **SIZE.**—Ability to judge of size, magnitude, length, breadth, height, depth, distance, proportionate size, fineness and coarseness, also the weight of objects by their size. Excess—Unprofitable and annoying fastidiousness as to size, proportion, and relative magnitude. Deficiency—Inability to judge of size and distance.

And God made two great lights : the greater light to rule the day, and the lesser light to rule the night. Gen. 1. 16. I looked, and behold a man with a measuring line in his hand. Zech. 2. 1, 2. See Ezekiel 41. 1-17. Prov. 20. 24.

27. **WEIGHT.**—Perception of the law of gravitation ; power to balance one's self ; to judge of perpendicular and momentum ; to become a marksman, horseman, and to "carry a steady hand." Excess—Desire to climb or go aloft unnecessarily and hazardingly ; pain at seeing things out of plumb, etc. Deficiency—Inability to keep the balance, or judge of perpendicular or level : liability to stumble.

A false balance is abomination to the Lord, but a just weight is his delight. Prov. 11. 1. Job 37. 16. Isa. 40. 12.

28. **COLOR.**—Perception of colors ; judgment of shades, hues, and tints in flowers, fruits, clouds, rainbow, sky, and all works of art or of nature which exhibit colors. Excess—Extravagant fondness for colors ; fastidiousness in criticism and solution of colors : desire to dress in many colors. Deficiency—Inability to distinguish or appreciate colors or their harmony.

Thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet, Exod. 36. 1. Jer. 4. 30. Exod. 25. 2, 5.

29. ORDER.—Method, system, arrangement, neatness. Excess—Fastidiously neat: more nice than wise; wastes life in unnecessary cleaning and arranging. Deficiency—Slovenliness; disorder; heedlessness about books, tools, clothes, work; has everything “at loose ends.”

Let all things be done decently and in order. 1 Cor. 14. 40. Set thy words in order before me. Job 33. 5. Ex. 40. 4.

30. CALCULATION.—Ability in numbers and mental arithmetic; talent to reckon figures “in the head;” to add, subtract, divide, multiply, etc. Excess—Disposition to count everything. Deficiency—Inability to comprehend the relations of numbers or to learn arithmetic.

The very hairs of your head are all numbered. Matt. 10. 30. Psa. 147. 4. Job 31. 37. 2 Sam. 24. 2.

31. LOCALITY.—Recollection of places; desire to travel; talent for geography. Excess—An unsettled, roving disposition. Deficiency—Inability to remember places or the points of the compass; liability to get lost.

Go ye into all the world and preach. Mark 16. 15. Many shall run to and fro, and knowledge shall be increased. Dan. 12. 4. Numb. 10, 29, 30.

LITERARY FACULTIES.

32. EVENTUALITY.—Memory of events; love of history, traditions, anecdotes, and facts of all sorts. Excess—Tedious fullness of detail in relating facts; desire to relate stories to the neglect of other things. Deficiency—Forgetfulness; a poor memory of events.

The Athenians spent their time in nothing else but either to tell or to hear some new thing. Acts 17. 21. Deut. 32. 7. 2 Thess. 2. 15. 2 Thess. 3. 6. Gal. 1. 5. Psa. 78. 5-7.

33. TIME.—Recollection of the lapse of time; day and date; ability to keep the time in music, and the step in walking, and to carry the time of day in the memory. Excess—Tendency to mark time in company by drumming with the foot or fingers, and to be tediously particular in telling the date or day of the week when every little thing took place. Deficiency—Inability to remember dates or to judge of the passage of time.

To every thing there is a season; and a time to every purpose under the heaven. Ecc. 3. 1. Jer. 8. 7.

34. TUNE.—Sense of sound; love of music; perception of harmony and of melody; ability to compose and perform music. Excess—Continued singing, humming, or whistling, regardless of time, place, or propriety. Deficiency—Inability to sing, to comprehend the charms of music, to distinguish one tune from another, or to remember the peculiarity of voices or other noises.

Praise the Lord with harp. Sing unto him a new song; play skilfully with a loud noise. Psa. 33. 2, 3. Psa. 68. 25.

35. LANGUAGE.—Talent to talk; ability to express ideas verbally; memory of words; and, with the perceptive large, ability to learn the science of language, and to talk foreign languages well. Excess—Redundancy of words, garrulity. Deficiency—Inability to clothe ideas; hesitation in common conversation.

And Moses said, O my Lord, I am not eloquent, but slow of speech and of a slow tongue. And the Lord said, Is not Aaron thy brother? I know that he can speak well, and he shall be thy spokesman unto the people. Ex. 4. 10, 14, 16. Keep thy tongue from evil, and thy lips from speaking guile. Psalms 34. 13.

REASONING FACULTIES.

36. CAUSALITY.—Ability to reason and comprehend first principles, and the why and wherefore. Excess—Too much theory, without practical adaptation to common life. Deficiency—Inability to reason, to think, understand and to plan.

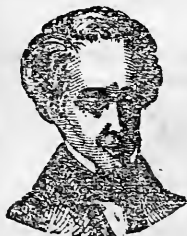
Come now, let us reason together, saith the Lord. Isa. 1. 18. Jesus said unto them, O ye of little faith, why reason ye among yourselves? Matt. 16. 8. And Paul reasoned with them out of the Scriptures. Acts 17. 2. And he reasoned in the synagogues every Sabbath, and persuaded the Jews and Greeks. Acts 18. 4. As he reasoned of righteousness, temperance, and judgment to come, Felix trembled. Acts 24. 25. Produce your cause, saith the Lord, bring forth your strong reasons. Isa. 41. 21.

37. COMPARISON.—Inductive reasoning; ability to classify, and apply analogy to discernment of principles; to compare, discriminate, illustrate, and draw correct inferences. Excess—Fault-finding and captious criticism, Deficiency—Inability to reason by analogy, or understand similes, fables, or parables.

Unto what is the kingdom of God like, and whereunto shall I resemble it? It is like a grain of mustard seed, etc. It is like leaven, etc. Luke 13, 18, 19. The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made. Rom. 1. 20. Mark 4. 30.

C. HUMAN NATURE.—Discernment of character; intuitive perception of the motives and dispositions of strangers at the first interview. Excess—Obtrusive and offensive criticism of character; violent prejudice for and against persons, in violation of courtesy and politeness. Deficiency—Confidence without discrimination; liability to believe rogues honest, and honest men rogues.

Behold, I know your thoughts, and the devices which ye wrongfully imagine against me. Job 21. 27. Counsel in the heart of man is like deep water; but a man of understanding will draw it out. Prov. 20. 5. Neh. 6. 8.



COMBE.



FRANKLIN.



SPURZHEIM.

*Outline of the Phreno-Character, Talnts, Capabilities, and
Business Qualifications of*

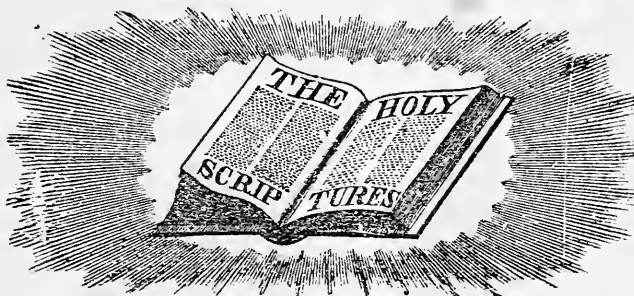
As inferred by E. Z. WICKES, Practical Phrenologist
and Physiognomist, according to his new system of
Phreno-Physiognomy.

Together with his Phreno-Medical advice how to cultivate and change the
quality of SOUL, and improve the body and mind; how to restrain, blend and
modify the temperaments and combination of faculties. Also the defects
and constitutional tendencies, and how to correct them according to the laws
of Phreno-Hygiene. How to attain health and beauty,—be most successful
harmonious, useful and happy, and make the most of life. What organization,
temperament and gifts are most essential and compatible in the conjugal
companion. How to win and keep the affections of the same. Answers to
queries, etc.

Dictated by Dr. Wickes, this

day of

Written by



"This is the covenant that I will make with them. After those days saith the Lord, I
will put my laws into their hearts, and in their minds will I write them."

Phrenology shall teach thee self to quell,
Thy faults to check, thy virtues to impel:
If learned aright shall lead thy thought above,
In reverence to the God of Truth and love.

The Oracles of God are truth and life,
Cultivated talent is infinite wealth.
Self-Knowledge is the key to success.
The science of Mind is central truth,
Obedience to Law eternal life.

E. Z. W.

SYMBOLICAL HEAD.



Domestic Group.

1. AMATIVENESS.
- A. CONJUGALITY.
2. PARENTAL LOVE.
3. FRIENDSHIP.
4. INHABITIVENESS.
5. CONTINUITY.
- Solish Propensities.
- E. VITATIVENESS.
6. COMBATIVENESS.
7. DESTRUCTIVENESS.
8. ALIMENTIVENESS.
9. ACQUISITIVENESS.
10. SECRETIVENESS.
11. CAUTIOUSNESS.

Aspiring and Governing Organs.

12. APPROBATIVENESS.
13. SELF-ESTEEM.
14. FIRMNESS.
- Moral Sentiments.
15. CONSCIENTIOUSNESS.
16. HOPE.
17. SPIRITUALITY.

18. VENERATION.
19. BENEVOLENCE.
- Perfective Faculties.
20. CONSTRUCTIVENESS.
21. IDEALITY.
- B. SUBLIMITY.
22. IMITATION.
- D. AGREEABLENESS.
23. MIRTHFULNESS.

Perceptive Faculties.

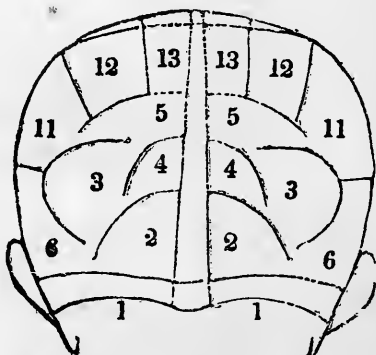
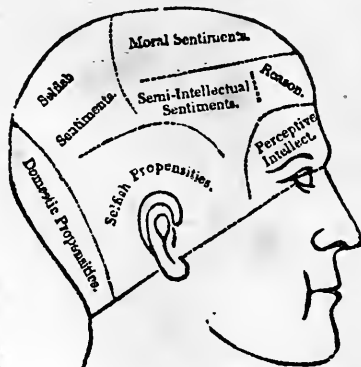
24. INDIVIDUALITY.
25. FORM.
26. SIZE.
27. WEIGHT.
28. COLOR.
29. ORDER.
30. CALCULATION.
31. LOCALITY.

Literary Faculties.

32. EVENTUALITY.
33. TIME.
34. TUNE.
35. LANGUAGE.

Reasoning Faculties.

36. CAUSALITY.
37. COMPARISON.
- C. HUMAN NATURE.



LOCATION AND CLASSIFICATION OF THE FACULTIES.

Love is a full heart
in silent interest, when, in the
stillness of the night, we meet
sincerely, sincerely, and
in the future. When we are
in the great, in the
strong, in the honest,
sincere, in the heart for
your own good and good
best place.

There are a good judge
of human nature, but the
confiding, in the faithful
time, loving and generous
are too easily discouraged
under the pressure of
anxieties and difficulties.

There have a large,
liberal heart, a fine
spiritual nature, pure and
dustless, forgiving, a close
study to a rapid time.

and the book is a very
delightful story, written for
young people, but it is
that it is so interesting and
the story is perfect. The story
is a very interesting and
disseminating story of
fate, architecture, science
and literature. It is an
entertaining story of a highly
intellectual and scientific
nature.

It is a critical
classical scholarly work,
written by a good editor
and a good printer.
A doctor could succeed
as a cashier, clerk in
a bank, or a store, as a
dry goods merchant, as
a agent.

There are very honest
and very honest

the ability, confidence, so-
berness, sagacity, and
energy, so

Can you not find a little
a little less of the
fantasy, the high hopes
and projects, and the
impossibilities, and
must find in the night
and day the young
virtuous and have the
slowness of success.

Do not get discouraged
there are brighter days
in the future for you.

You must associate
with literary scientific
practical men and get
in your elements.

You would succeed
at a flight with
employment, have a
critical eye for

But I am afflicted
by an eye fault, and
consequently I
cannot do the work of
your stomach as I
was afflicted your nervous
system in the same.

I have been, I create
little self by, also
with the best
spirits; you can't rate
your affections upon
the earth, you are
aligned; seek the soci-
ety of children, the
age of young and
through the eyes of
study, and culture
your mind, you are
adapted to professional
life, you are
a person of
would succeed as a artist,
book keeper, or a politician.



EXAMINATIONS AND PHRENO-CHARTS.

EVERY YOUNG MAN—and woman too—wishes to know with certainty in what Calling or Pursuit in life he can accomplish most, do the most good, serve his friends the best, obtain a competency; provide liberally for the wants of himself, family, and others who may be dependent on him. He desires to place himself in that position for which he is by nature and acquirement best fitted, and in which he may without doubt or experiment, SECURE

SUCCESS IN LIFE.

FEW men in the ordinary pursuits of life come up fully to their real capabilities. It is true that some, by mere accident or good fortune, without any very definite knowledge of their own mental powers, stumble upon a situation to which they happen to be well adapted, and in which without a struggle or seeming effort, they rise to eminence.

THEY are said to be "lucky," while thousands of other men, more highly educated, and with force and energy of character, pursue respectable though tiresome and "up-hill" employment, chosen without regard to their adaptation to it, which brings them "neither honor nor profit." These get a living, while many more drag on an unhappy existence, complaining of their hard lot, and end their days in sore disappointment, pronouncing life a failure.

We have a remedy for this. It is SCIENTIFIC and therefore RELIABLE. By the aid of Phrenology the true character with all its capabilities can be indicated; the most suitable calling, profession or occupation to which each person is adapted, and in which he may best succeed, can be plainly pointed out, and you, reader, may thus learn

HOW TO RISE IN THE WORLD,

and thus make the most of your talents. It is through the aid of Phrenology, Physiognomy and Physiology.

Parents wish to INSURE for their children all the blessings which judicious training and right direction can secure, and there is no other means whereby these ends may be so surely attained as by the aid of this science. By having their characters fully described and carefully written out, you will have before you a "chart" which will serve to keep them in the right direction, to avoid the quicksands and the rocks on which too many unfortunate human barks founder and are lost. But the question is repeated,

WHAT CAN I DO BEST?

Can I succeed as an Attorney, Artist, or Author? as a Banker, Bookseller, or Blacksmith? a Carpenter, Cashier, Clerk, or Chemist? a Dentist, Designer or Diplomatist? an Editor, Engineer, or Explorer? a Farmer, Fisherman, or Florist? a Grocer, Geographer, or General? Can I Invent, Lecture, or Legislate? Can I succeed as a Manufacturer, Merchant or Machinist? In Navigation, Oratory or Painting? As a Preacher, Physician or Printer? As a Poet, President, or Policeman? A Sailor, Soldier, or Sculptor? A Teacher Tragedian, or Tailor? A Writer, a Warrior, a Watchmaker or a Watchman? Pray who can tell, with scientific certainty, What I can do best?

CALL ON PROFESSOR WICKES, and obtain his PHRENO-CHART AND COMPASS OF LIFE, have your head examined, your character written out in full, with a chart of your developments, and you may then know for a certainty what you are, as compared with others; what you can do best, and how you may "rise in the world," and turn all your talents to the very best possible use. The cost for the service will be comparatively small, while the benefit derived would be of great value to any individual.

The Science of Mind. Man and his Relations. THE FOCUS OF LIGHT & FULCRUM OF TRUTH. A KEY TO ALL KNOWLEDGE.

PHRENO-PHYSIOLOGY
ETHNOLOGY AND PHARMACY.



PHRENO-PHYSIOGNOMY.
PSYCHOMETRY AND PSYCHOLOGY.

Know and be true to thyself.

Delineations of Character according to
Prof. WICKES' new system of
MENTAL PHILOSOPHY.

Hon. HORACE MANN said: "I look upon Phrenology as the guide to Philosophy and the handmaid of Christianity. Whoever disseminates true Phrenology is a public benefactor."



ABRAHAM LINCOLN.

Phrenology shall teach thee self to quell,
Thy faults to check, thy virtues to impel;
If learned aright, shall lead thy thoughts
above,
In reverence to the God of Truth and
Love.

PROGRESSIVE PHRENOLOGY

THE ONLY TRUE SCIENCE OF MIND.



DR. GALL.



SPURZHEIM.

Dr. Gall discovered twenty-seven Phreno-Organs, but did not reduce them to a system. Dr. Spurzheim systematized the discoveries of Gall, gave names to most of the Phreno-Organs and classified them as seen in the cut, page 30; discovered several faculties, popularized and introduced the science in a simple, practical, and acceptable shape, publishing extensive, illustrated works, connecting it in a measure with Physiognomy, Physiology, Anatomy, and other kindred sciences, and left an imperishable monument of greatness in the realm of mental philosophy and human science. Many unsuccessful attempts have been made to improve upon his system; valuable discoveries and improvements have indeed been suggested; still *his* remains the standard system to this day. However, it is not to be supposed that we have attained *perfection* in this most important of all the sciences, the very *soul* and *essence* of the sciences, lying as it does at the foundation of all human improvement and perfectability. We have labored with incredible energy and perseverance for many years, by careful study of all known systems, observation, travel and experiment, to discover and perfect a system, more comprehensive, minute and practical, embracing the entire system of human science: how far we have succeeded we leave for those who calmly peruse our works to judge. By comparing *systems*, one can readily detect innumerable suggestions and improvements. We shall continue our labor of love, for we behold a rich and endless field of research opening new veins of thought on every hand. The science of mind is really the *science* of all truth. We claim that man is the tree of life, rooted and grounded in the natural, material and terrestrial; growing up through the vegetable, animal and physical: branching into the mental, intellectual and social; towering up through aspiration, inspiration, and intuition, into the moral, spiritual and celestial.

He has in himself the elements of infinite development, progression and perfection, a seed germ of the soul—essence and divine principle of the universe—yielding the fruits of perfectibility, godliness, and truth; multiplying upon earth and filling the heavens with the image of Deity; we behold him, spreading the leaves of truth and celestial love, breathing the invisible essence of the Divine Mind, reaching forth with the feelers of the soul, into every conceivable avenue of thought and research, fired with passion, rising up in emotions, blooming out in poetry, music, and the fine arts, gushing forth in prayer and praises, yielding the fruit of discoveries, inventions and exact science, possessed of the invincible attributes of the Almighty. He subdues and controls the elements, conquers the storm, tames the forest, and makes the wilderness blossom as the rose; explores the heavens, and measures off the boundless re-

gions of space ; determines the orbits and computes the velocity of innumerable systems and suns ; can gaze with the natural and spiritual eye almost upon the very throne of God. Such is man in miniature ! Then come, dear reader, and let us analyze him with microscopic eyes and endeavor by every possible means to keep pace with the mighty march of mind.



COMBE.

The immortal Combe has, in a measure, drawn away the veil and laid bare the wonderful nature of man ; his constitution and system of moral and mental philosophy have immortalized his name ; his quick, keen, spiritual perception carried him infinitely higher and further than other Phreno-Philosophers of his age. The brain is the fountain of magnetic thought and spiritual life, composed of innumerable, individual faculties, corresponding to every principle of truth and phenomenon of the universe—the divine, triune key, which can alone unlock the mysteries of love and wisdom, God and creation. The Phreno-Organs of the brain, as mapped out

by Phrenologists, may be considered as groups and systems of organs, having a controlling center, like the sun in the solar system, each radiating and reflecting the light of mental faculties, like the suns in the innumerable systems of the heavens, quickening, enlightening, and illuminating, modifying and directing, creating and inspiring the action of all the faculties of the mysterious and complex machinery of the mind. Their mutual action and combined energy are constantly creating, developing, and perfecting new gifts and qualities of soul, which express themselves in the countless manifestations of human existence, like the buds, blossoms, and fruit of trees, ever bringing invisible faculties and principles to light, before unknown and unnoticed ; the God of necessity calls them forth into living active life. New discoveries will ever be made in the realm of mental philosophy ; no stereotyped system can ever remain long in the ascendancy ; all we can hope to do is to help to roll on the car of human progress and perfectibility ; we behold the golden future looming up, when man will thoroughly understand himself ; we shall endeavor to be true to nature, our highest and holiest instincts, our clearest and most practical conceptions of truth, seeking and teaching the truth, for truth's sake, regardless of opinions, or systems of men.

LOCATION AND COMBINATION OF THE PHRENO-MENTAL FACULTIES.



External Signs of Human Characters, and how to read them on Scientific Principles—How to Culture, Improve, and Perfect the Body and Mind—Know and be true to thyself.



PHRENOLOGY is founded upon facts. Observation *discovered* and must *perfect* it. Men must see for themselves, to be convinced of its

truth. Hence the importance of definite rules for finding the organs of the mind, that all may test the science and be confirmed in its truth. The best mode is to locate the groups and controlling organs first, as we have done in the preceding pages. Study the mind as you would geography or a map of the heavens: First, by systems, constellations or grand divisions; then analyze the subdivisions; find the *central sun* or *controlling organ* of each group, which *central sun*, like that of the solar system, modifies and controls the action and orbit of the smaller faculties. Find the conspicuous organs of the prominent traits of a character first. Having accurately located them it is easy to find others. First determine the quality, *texture*, degree of *activity*, amount of *culture*, education or training, constitution, health and endurance; then determine the *sharpness* and *size*, which give momentum, weight and power; the relative position the faculties occupy as to size, and the controlling influence they exert upon each other. The larger faculties modify and direct the action of the smaller. The most conspicuous group will be the controlling element of character, and give bent to the whole mind. It is necessary to ascertain *quality* in order to judge the value of even coin. A copper cent is much larger than a gold dollar—a copper head inferior to one of gold or diamond. Some minds are jewels, elegant, crystalized, and nicely cultured, rich in every element of greatness and goodness; like a fine cultivated garden, producing an abundance of inexhaustible treasures; invaluable as the diamond, radiant and luminous as the light, determined by the clearness of the countenance, and symmetry of features.



RED RACE.



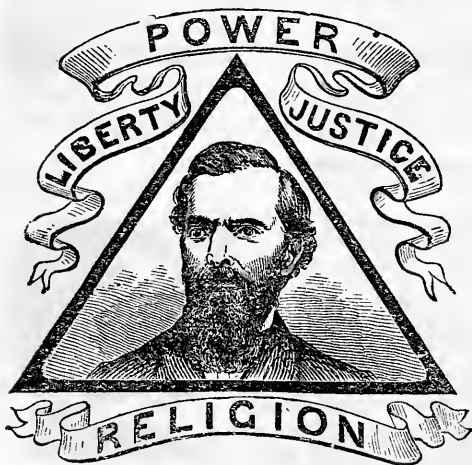
WHITE RACE.

The seven groups of signs in the face divine, viz., eyes, ears, nose, mouth, chin, cheeks, forehead, are all of unspeakable weight in estimating characters. Behold the countenances and characters of races, the fineness of their hair, texture and color of skin, the expression of thought which gleams from every faculty and plays upon every feature, illuminating the mind and animating the countenance. Some are dull, heavy, and inexpressive, having a loose, spongy, and ill-made mind, uncouth, and uncultured, inharmonious, neutralizing their own efforts—frequently at war with self; a bundle of antagonisms, or like the stagnant pool, sluggish and putrid. Such need to rouse up, flow cut, struggle into active, harmonious existence by discipline, culture, proper associates. The best mind is comparatively valueless, like the best gardens, without proper cultivation. Some persons are discontented, restless and uneasy, like fish out of water; full of angularities, never happy in any position in life. Such should learn to estimate and discipline their stronger gifts, restrain and rasp off their angularities; perfect the character by harmonious associates, those calculated to call out and perfect their truest instinct. An uneven and irregular head, angular and ill-made features betoken such a mind. They are penetrating but strike hard and heavy blows; manifest rare, odd, and singular traits of character and veins of thought; make discoveries, but systematize and perfect nothing. Pioneers in life and philosophy, they serve as skirmishers on the boundaries of creation, near the regions of chaos. It is impossible to conceive of any organism that is not best adapted to something, and good in its place. All men are *gifted* in some sphere of thought and usefulness—*none perfect* in anything. The object of this science is to point out *exactly* where each belongs, help all to make their calling, election, or profession sure.

All the faculties of the mind and organs of the body, temperaments and qualities of the soul can be cultured, restrained, and modified. Man is the *architect* of his own *destiny*, a centerstance, creator and controller of circumstances; can rise to eminence, make his mark, be known and felt in society, build an imperishable monument of fame; leave his foot-prints on the sands of time and sea of mind if he will. All may gather imperishable truth; make discoveries, impart knowledge, enrich all, leave the world *better* for having lived in it. There is a tide in *every* life, which, if taken in time, leads on to fortune, peace, and plenty. The instincts of every one are first to waken the latent powers of the soul; they should be cultivated and heeded. Never trust to luck or chance, but labor diligently for the upbuilding of your own individuality. *Ape* no one; *know and be true to thyself*. All wisdom *centers* here; this is the *key* to greatness and success. "*Self-knowledge is the essence of all knowledge.*"

The science of man is the *key* to all truth. The science of the soul is the *soul* of science. Intuitive deduction is an *infallible* guide. Instinctive conceptions are the *fountains* of truth. Harmonious development is the *gate* of heaven. *Perfect* development is health and life. *Antagonism* is disease and death. All inharmony is disorganization. Most disease springs from within. The greatest *enemy* to man is *man*. The greatest evil is within one's *self*. Reconcile the mind, subdue the spirit, harmonize the soul, and perfect the body.

HOMOGENEOUSNESS, OR CORRESPONDENCE OF STRUCTURE.



Every part of everything bears an exact correspondence to that thing as a whole. Thus, *tall-bodied* trees have *long* branches and leaves; *short-bodied* trees, *short* branches and roots, and creeping vines, as the grape, honey-suckle, etc., *long, slim* roots, that run under ground as extensively as their *tops* do above. The Rhode-Island Greening, a large, well-proportioned apple, grows on a tree large in trunk, limb, leaf, and root, and symmetrical, while the Gillifleur is conical, and its tree long-

limbed, and runs up high to a peak at the top. Flat and broad-topped trees bear wide, flat, sunken-eyed, apples. Very thrifty-growing trees, as the Baldwin, Fall Pippin, Bartlett, Black Tartarian, etc., generally bear large fruit, while small fruit, as the Sickel Pear, Lady Apple, Bell de Choisy Cherry, etc., grow slowly, and have many small twigs and branches. Trees that bear red fruit, as the Baldwin, etc., have red, inner bark, while yellow and green-colored fruits grow on trees, the inner rind of whose limbs is yellow or green. Peach-trees that bear early peaches, have deeply-notched leaves, and the converse of late ones; so that, by these and other physiognomical signs,

experienced nurserymen can tell what a given tree bears at first sight. Thus the practised physiognomist can determine at a glance the character and quality of the fruit of any mind and analyze the disposition of the entire man from a single feature, so perfect is the correspondence of the different parts of the human system. The Phreno-Geologist can analyze the character of an ancestral race from a single individual, as the material geologist can that of a species or animal, together with its appearance, abilities, and habits, from a single bone, limb, or specimen. The riddle of the universe can be solved from a single miniature world, as that of the race and divinity from an individual mind. Prophetic types and shadows constantly prefigure the ultimate end of all things. There is positively no end to the extent we may carry the doctrine of correspondence, so perfectly connected and interwoven are all the complex combinations of nature and ramifications of truth. By following any one train of ideas, the mind will be led to the inexhaustible reservoirs of wisdom, as by following a stream to its mouth we come to the boundless ocean. When the nose is sharp, all the bones and phrenological organs and mental characteristics are equally sharp. The whole person being built on the sharp principle. Tall persons have high heads and seek conspicuity, while short ones have flat heads and seek the lower forms of worldly pleasures. Small persons generally have exquisite mentalities but less power. Tall persons are rarely mean, though often grasping. Great men are rarely dwarfs, though great size often exists with great sluggishness. Spherical forms are naturally self-protecting. Full round forms indicate vitality and longevity.



CLASSIFICATION, ANALYSIS, AND LOCATIONS OF THE PHRENO-ORGANS.

Giving the fine points and nice shadings of character, as manifested according to Phreno-Physiognomy, in eighteen degrees of development of each mental faculty.

DOMESTIC GROUP.

Large.



These occupy the back and lower portions of the head, causing it to project behind the ears. They lay the foundation of all the social and family affections. Persons largely endowed with these organs, love family, home, country, and fireside relations devotedly, and regard the fam-

Small.



QUEEN VICTORIA. ily as the center of life's pleasures, A. JOHNSON. and strive to make the home pleasant and the family happy.

Large or very Large—Makes any sacrifice necessary for family, is exceedingly affectionate, and either very happy or very miserable in the marriage and parental relations.

Average or Full—Makes reasonable sacrifice for family; circumstances being favorable, is affectionate and happy, but not passionately so.

Moderate or Small—Is not well adapted to the marriage and domestic relations, not capable of being an affectionate companion or parent; should culture the domestic virtues.

AMATIVENESS—*Sexuality, Love-Nature*—*Located an inch and a half back of the center of the ears.*



+ *Very Large*—Is even *passionately* fond of the other sex; experiences a power and activity of sexual love almost uncontrollable.

VERY LARGE—Yours is a warm, amorous, passionate nature. You burn with strong desire. You covet the person and embrace of the opposite sex.

You should, by all means, restrain this passion, purify and spiritualize the feelings in every way possible.

— *Very Large*—You love warmly, passionately, fondly. The amorous feeling is almost too strong with you, though it partakes of the spiritual as well as of the carnal nature.

+ *Large*—Yours is a rich, warm, full, deep, voluptuous, loving nature. Your love is deep, earnest, faithful, and true. You love on, and on, and on, better and better every day, if with the one you love.

LARGE—Is an ardent admirer and tender lover of the person and company of the other sex; capable of intense connubial attachments; feels strong sexual impulses, desire to marry, etc.

— *Large*—You love much and many, perhaps “not wisely but too well.” A warm, ardent, and very susceptible heart. You will have many love experiences, and some of them, no doubt, deep ones. Better not marry young.

+ *Full*—You love the opposite sex in a plain, every day way; rather deeply, however, and earnestly sometimes, yet not enough so to greatly disturb the current of your life, or to make you at all romantic or sentimental. It is not often you get fully in love, but, once fairly enlisted, you have much exclusiveness, tenderness, and devotedness of attachment. You are faithful in your attachments, clinging and true to the one you love.

FULL—You love the opposite sex with much tenderness—with much of the higher spiritual, as well as lower carnal love.

— *Full*—You are much interested in the opposite sex; are fond of their society, but are somewhat inclined to flirtations. You easily get in love, but quite as easily get out again.

+ *Average*—When once your heart is interested, you are very faithful. Your love ripens slowly, but becomes at last very mellow; with activity great, has *excitability* rather than power.

AVERAGE—Loves the other sex, and enjoys their society well. You love to be petted, fondled, and caressed by those you love, but have not otherwise strong sex-passion or desire.

— *Average*—You are somewhat warm and loving toward the opposite sex, but hardly as much so as people generally.

It is not difficult to interest your feelings, and probably to enlist your affections, but they are not deep enough to continue interested.

+ *Moderate*—You are not a warm lover of the opposite sex, not very amorous and ardent, but rather cold and coy, yet would enjoy married life.

MODERATE—Is rather deficient in sexual love, attentions to the opposite sex, etc.; may have ardor, yet less strength, of this passion.

— *Moderate*—Are coy and shy in the company of the opposite sex—not at home there—hence will not seek it much; but you are warm and amatory enough for all that.

+ *Small*.—Toward the opposite sex you are sometimes, perhaps, quite warm and amatory, but generally cold and indifferent.

SMALL—Feels little sexual or connubial love, or desire to marry.

VERY SMALL—Seldom or never experiences this feeling.

—:O:—

A. CONJUGALITY—*Monogamy, Union for Life—Located between Amativeness and Adhesiveness.*



+ *Very Large*.—Loves one, and one only, magnifies excellences and overlooks faults; exclusive, true and faithful in wedlock.

VERY LARGE—Clings to one love with *unearthly tenacity*, is pure, chaste, and exclusive in wedlock.

— *Very Large*—Are exclusive, true, virtuous, pure-minded, and constant in love.

+ *Large*—Anxious to marry, cannot live alone, anticipates much happiness in wedlock.

LARGE—Seeks but one sexual mate; unhappy alone; will be faithful and true in wedlock.

— *Large*—Keenly disappointed when love is interrupted; restless and uneasy until the affections are anchored; faithful and true in love.

+ *Full*—May change, but will love the old one best; inclined to be jealous and exclusive in love; and true in wedlock.

FULL—Can change; is rather fond of variety, yet strong in love.

— *Full*—Will be true if rightly mated; if not, inclined to flirtations.

+ *Average*—Fond of variety; may love ardently; be apt to change, if disappointed or disturbed in love.

AVERAGE—Is disposed to love but one for life if rightly mated; if not can change easily and enjoy variety.

— *Average*—Can love and be true when loved in return.

MODERATE—Inclined to free-love; thinks variety the spice of life.

SMALL—Ever looking, longing for change in the sexual relations; has many lovers; manifests more passion than chastity; will advocate promiscuous intercourse.

VERY SMALL—Manifests none of the faculty; advocates free-love; will have variety and change; has no particular attraction for any one long.

—:O:—

2. PARENTAL LOVE—*Desire for Children and Pets—Located back of the top of the Ears.*



VERY LARGE—Is *passionately* fond of all children, of pets, etc.; a general favorite with them; very indulgent and playful; idolizes his own children; is liable to over-indulge them.

— *Very Large*—Are excessively fond of children; desire all you can get; grieve immoderately at their loss. You are very fond of a dog, or pony, or boat, or some other such pet, and if you have one, will give it little peace or rest, but rough handling, keeping it ever busy and in trouble, with tricks, and games.

+ *Large*—As a parent, you would be very fond, even tender and devoted. You easily adapt yourself to the ways of childhood, sympathizing with their games, and sports and ways, and needs, and sorrows; and winning their love.

LARGE—As a parent, you would be almost too tender, and probably indulgent. If you have children of your own, you love them with a love well-nigh idolatrous, however defective in character they may be.

—*Large*—Feels strong, tender parental love; is devotedly attached, and very kind to his own, if not to all, children; to pets, etc.

+*Full*—You love children very well, and as a parent would be fond of your family and of their society; yet you would not bear much from them, but would sometimes treat them crossly.

FULL—As a parent, is tender, but not indulgent; fond of his own children yet not partial to others; bears little from them.

—*Full*—You manifest some attachment to children, but not a great deal; probably more to other pets—as a horse, a dog, a cat, a bird or boat.

+*Average*—You love children tolerably well, but you will not bear a great deal from them. As a parent you would do much for your children, to render them happy, but would often get angry and cross towards them.

AVERAGE—You love children tolerably well, but not at all devoted nor tender. As a parent, you would probably do your duty by your children.

—*Average*—As a parent, you would be, perhaps, stern and exacting—not sympathizing with the ways and plays of childhood.

+*Moderate*—Your love of children and pets is rather tame and indifferent. You will probably never be very fond even of your own children.

MODERATE—Loves his own children some, yet bears little from them; dislikes those that are young, or not his, or troublesome.

SMALL—Feels little interest in even his own children, much less in those of others; is liable to treat them unkindly.

VERY SMALL—Has no parental love; hates all children.

—:—

3. *FRIENDSHIP—Sociability—Located each side of and above Parental Love.*



VERY LARGE—Loves friends with indescribable tenderness and strength of feeling; will sacrifice almost everything upon the altar of friendship; with Amativeness full or large, is susceptible of the most devoted connubial love; falls in love easily.

—*Very Large*—Is eminently social; an ardent, sincere friend; enjoys friendly society extremely; forms strong, if not hasty attachments.

+*Large*—You will lose by your friends—trusting them too much. Better not run risks for your friends,—not sign papers nor anything of that kind. Your friendship is earnest and deep, and to be relied on.

LARGE—You are very social, friendly, warm-hearted, almost too much so. You often feel a sense of loneliness, a want of companionship, a desire to be with some one that is dear to you. You can hardly enjoy a good thing alone. It is easy to awaken your interest in those with whom you associate, and once a friend you are as true as steel.

—*Large*—You are a warm, true, earnest, tender, trusting, loving friend. But you are not given to the sentimental part of friendship—to its more tender, fond, and endearing ways. You are, so to say, an everyday friend. You love your friends in a strong, social, hearty, but plain way. You like to eat, drink, and be merry with them.

+*Full*—You enjoy society of some kind, company very much, yet

you are not very particular as to your acquaintances, but show a sociability for all. You are approachable, and companionable, and easy to become acquainted. You like to have one with you, to talk to and confide in.

FULL—You are friendly, social, warm-hearted, towards those with whom you are acquainted, and whom you think worthy, but are not too much so.

—*Full*—You are social and warm-hearted, but not deep nor very earnest in your friendship,—more social than faithful. You form attachments readily but almost as readily break them.

+*Average*—Although you are not easily interested in strangers, nor apt at making acquaintances, your friendship not easily won, yet when once a friend, you are true and reliable, seldom changing the old for the new.

AVERAGE—Is quite friendly, yet will not *sacrifice* much for friends.

—*Average*—You are social and friendly, but not very particular as to who your friends are. You want society, companionship of some kind; some one to talk to, and be with, whether at work or play.

+*Moderate*—Where you are a friend at all, you are true and sincere, but you are not one to make many friends nor acquaintances.

MODERATE—You are not very affectionate toward friends; do not cling to them strongly; will probably have a few, but not many, very true and devoted ones. You are not loving toward them.

—*Moderate*—You are social, friendly, and approachable, but not at all devoted in your attachments; not very faithful nor earnest.

+*Small*—Loves friends some, yet self more; quits friends often.

SMALL—Is unsocial, cold hearted; likes and is liked by few or none.

VERY SMALL—Are a stranger to friendly social feeling. Are cold and indifferent toward the world, preferring solitude to society. You neither have nor want many friends.

—:—

4. **INHABITIVENESS**—*Love of Home*—*Located immediately above Parental Love, in the center of the back head.*



VERY LARGE—Regards home as the dearest, sweetest spot on earth; feels homesick when away; dislikes changing residences; is *pre-eminently* patriotic; thinks of his native place with intense interest.

—*Very Large*—Your home is very dear to you, especially so if it be a pleasant one, but even if it be otherwise, still you love it, “the poor, dear old home.”

+*Large*—You love your country deeply, and are patriotic at heart; indeed, are very zealous in her praise and her defence, and disposed to overlook her faults.

LARGE—You are very strongly attached to your home, and you dislike to leave it or to remain away long at a time. When absent, you think often of the “home, sweet home.”

—*Large*—Soon becomes *strongly* attached to the *place* in which he lives; loves home and country *dearly*; leaves them reluctantly; is unhappy without a home of his own.

+*Full*—You love your home much, especially if it be a pleasant one. You are desirous of adorning, ornamenting, and beautifying your home, and of making it appear attractive and in style.

FULL—You love your home, yet when occasion requires, you can leave.

yourself very closely to it. You like to go visiting occasionally or travelling.

+ *Average*—When you are away from home a short time, you want to get back, and when you are at home a short time, you are uneasy to get away. You are apt to feel that happiness is somewhere else than where you are, somewhere far away, and that you would be happier could you be there. Loves home well, yet does not grieve much on leaving it.

AVERAGE—Forms some, though not strong, local attachments.

— *Average*—You love home and country only tolerably well.

+ *Moderate*—You have something of the home-love, but very little.

MODERATE—You have very little love for any one spot in the world, only as you may be more happily or comfortably situated, in one than another. You love to roam, probably, and would highly enjoy travelling.

— *Moderate*—Has some, but no great regard for home, *as such*.

SMALL OR VERY SMALL—Forms few local attachments, cares little where he is; makes any place home; leaves and changes residences without regret.

—:o:—

5. CONCENTRATIVENESS—*Application—Located above Inhabitiveness.*



+ *Very Large*—Places his mind upon subjects slowly; can not leave them unfinished, nor attend more than *one* thing at once; is *very* tedious; has great application, yet lacks *intensity* and *point*.

LARGE—You are very patient in bearing pain or suffering; not apt to chafe and fret, and grow restless under it, but to endure it, or any trial.

— *Large*—You are diligent and industrious, patiently persevering.

+ *Large*—You are very patient and forbearing towards others, especially so towards those you love; can wait quietly, and watch patiently, with those who perhaps could not so wait and watch with you.

LARGE—Is able and inclined to apply his mind to one, and but one subject for the time being, till it is finished; changes his mental operations with difficulty; is often prolix.

— *Large*—You are patient, persistent, and steady paced in what you do; enduring, bearing, and forbearing.

+ *Full*—You are not wanting in patience, in a quiet steadiness of purpose, in diligence and perseverance, but you have not great power of concentrating your thoughts.

FULL—Is disposed to attend to but one thing at once, yet can turn rapidly from thing to thing; is neither disconnected nor prolix.

— *Full*—You can concentrate your thoughts very well, but are not apt to continue the effort; can bend all your energies upon any one point for a time, but cannot continue patiently at it.

+ *Average*—You can persevere and carry your point, at last, but you are not patient, nor persistent, but fitful and forcible.

AVERAGE—You are not very patient; not apt to continue long upon any one subject, or train of thought, but to pass rapidly from one to another.

— *Average*—You often break off suddenly from what you are saying or doing, to turn to something else, but are apt to return at a future time, and resume it where you left it, and carry it on awhile, perhaps to drop

it again. You sometimes say, "What was I saying," or "What was I thinking of."

+ *Moderate*—In conversation, you often forget to finish what you commenced to say. A little thing would interrupt you.

MODERATE—You change often from one train of thought to another, yet when necessary, can continue on the one for a time, but not long nor patiently.

— *Moderate*—Your mind is active, but not patient; hence you are not deep, however brilliant. You may persevere and carry your point, but do not apply yourself closely nor patiently; are not steady-paced, but fitful; are very impatient; cannot bear to wait.

+ *Small*—Loves and indulges *variety* and *change* of thought, feeling, occupation, etc.; is not confused by them; rather lacks application; has *intensity* but not *unity* of mental action.

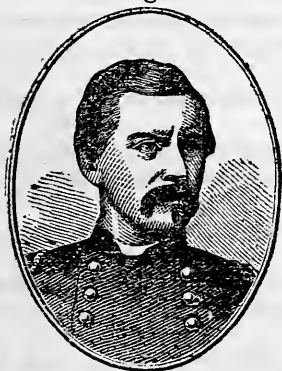
SMALL—You change rapidly, suddenly, from one thing to another; are impatient, restless, uneasy, beginning many things, completing few; prefer short stories, short sermons, short speeches.

Very Small—Are very impatient of suffering or constraint.

—:O:—
SELFISH PROPENSITIES.
 —:O:—

ACCUMULATING AND PROPELLING POWERS—*Located around the ears, give base and thickness to the head; are the main spring of action; give force, executiveness and energy to the character. They provide for the selfish and animal wants; their desire centers in self and terminates upon the sensual interests of their possessor. They create the love of accumulation.*

Large.



M'CLELLAN.

Small.



LARGE OR VERY LARGE—Has strong and almost ungovernable animal passions, has great temptations; provides for self first. With the moral sentiments deficient, is grovelling and *dangerous*.

FULL OR AVERAGE—Has sufficient selfishness for self-protection, and to provide for the necessities of life, but is willing to share with others, and generally avoids excesses.

MODERATE OR SMALL—Is incapable of providing for self; is easily wronged and imposed upon, and needs protection.

—:O:—

VITATIVENESS—*Love of Life*—Located beneath and back of the mastoid process between the ears and Amativeness.

+ *Very Large*—However wretched, shrinks from and shudders at the thought of dying and being dead; feels that he cannot give up existence.

VERY LARGE—Your tenacity of life is enormous. You value life—mere existence, personal identity, very highly—beyond all power of telling. The thought of annihilation is terrible to you, very terrible, and yet you will approach death unquivering, probably hopefully and happily, such is your faith in the eternal life.

— *Very Large*—Have an undue horror of death, of dying. Life is very dear to you. You will yield all else before it. You attach unbounded importance—perhaps rightly so—to the privilege of living. Will cling to existence, even if it be of pain and trial.

+ *Large*—You cling to life. You have great tenacity of life-power; will endure what would kill others more strong than you, and will resist diseases that would destroy them.

LARGE—Loves and clings tenaciously to existence, for its own sake; craves immortality and dreads annihilation, even though miserable.

— *Large*—You value life highly, attach much importance to the mere privilege of being, even though it involve much suffering.

+ *Full*—Although you value life and its privileges highly, you are so impatient of suffering, and so likely to suffer much, in one way or another, that you will be tempted to make away with yourself.

FULL—Desires life, but not eagerly, from love of it and of pleasure.

— *Full*—You do not attach great value to life, but under sore trial or great sorrow, would tire of it.

+ *Average*—If sorely perplexed, or greatly tried, with gloomy, discouraging, and painful prospects before you, you would be tempted to put an end to your own life, though your sense of religious duty will be likely to restrain you.

AVERAGE—Is attached to life, and fears death, yet not a great deal.

+ *Moderate*—Loves life, yet is not very anxious about living. Under great discouragement or dejection, would probably resort to suicide.

MODERATE—Your hold upon life is not very strong. Death will find your door open, probably, or at least, ajar, when he wants to strike.

SMALL OR VERY SMALL—Heeds not life or death, existence or annihilation.

—:O:—

COMBATIVENESS—*Protectiveness, Defense*—Located an inch and a half behind the top of the ear.

+ *Very Large*—Is powerful in opposition, prone to dispute, attack, etc.; contrary, has violent temper, governs it with difficulty.

VERY LARGE—You are decidedly too contentious, too much disposed to oppose, to do battle with every body and every principle.

— *Very Large*—You are very energetic, vehement, violent, and impetuous; too quick tempered, high strung, irritable, peevish

+ *Large*—You are inclined to plague, tease, tantalize, torment others.



You are quick in the temper; and take a kind of delight in witnessing strife, in hearing debate and argument, in seeing men, or animals, contend; have much resolution and energy.

LARGE—You are very quick and ready in resisting; brave, energetic, and forcible; do not hesitate to say no; are almost too disputative.

—*Large*—Is resolute and courageous, spirited and efficient as an opponent, quick and intrepid in resistance; loves debate; boldly meets, if he does not court, opposition.

+ *Full*—You are ready enough in resisting and defending, but not disposed to contention; are not quarrelsome nor apt to attack.

FULL—Seldom either courts or shrinks from opposition; when roused, is quite energetic; may be quick tempered, yet is not contentious.

—*Full*—Are not very easily annoyed, nor angered, though you are not wanting in temper, and when provoked you are very severe.

+ *Average*—You are very quick in the temper, fiery and flashy, but soon over it again. Not severe, but hasty; too much so for your own good.

AVERAGE—Is pacific, but when driven to it, defends his rights boldly; avoids collision, strife, etc.; yet, once excited, is quite forcible.

—*Average*—You are rather mild, and gentle, and pacific, somewhat averse to strife and contention; still you have a fair share of energy.

+ *Moderate*—You are disposed to favor moral suasion; inclined to the peaceful, even though at much sacrifice.

MODERATE—You are rather inefficient and easy, too mild and harmless to succeed well, yet at times may, under great provocation, rouse up and be brave and accomplish much, but in the main will be rather timid.

—*Moderate*—Avoids collision; is rather pacific and inefficient.

SMALL—Has feeble resistance, temper, force, etc.; is cowardly.

VERY SMALL—Withstands nothing; is chicken-hearted; an arrant coward.

—:0:—

7. DESTRUCTIVENESS—*Executive-energy, Severity--Located in the middle lobe of the brain, above the opening of the ear. The organ is covered by pressing the tops of the ears against the head.*



+ *Very Large*—When provoked, is vindictive, cruel, disposed to hurt, take revenge, etc.; bitter and implacable as an enemy; *very* forcible.

VERY LARGE—You have a very fierce temper; are too bitter, malignant, vindictive when angry, —too unforgiving, too merciless. You delight in

death scenes, and probably, in killing animals, and if provoked, could kill men.

— *Very Large*—Yours is a stern, severe, exacting, nature. Once really angry, you are very slow to get over it; unforgiving and unforgetting of an insult. You will remember an injury always.

+ *Large*—You are sharp, pungent, peppery, keen, stinging; when angry are cynical, sharp, sour, snappish, disposed to sneer at what you dislike, and to dislike, more than you like, in the world; to find fault. You are sullen, morose, envious, gloomy, sour, and dark-spirited.

LARGE—When excited, feels deep-toned indignation; is forcible, and disposed to subdue or destroy the *cause* of his displeasure.

—*Large*—Are very energetic, forcible, and rough-handed in driving your way through life. When angry you are terribly in earnest.

+ *Full*—You are severe enough, and, when angry, are forcible and destructive; can inflict pain, physical or mental, without much compunction, yet are not habitually cruel, but practical and executive.

FULL—When aroused, you are quite severe—bitter and forcible in anger, but by no means cruel nor savage.

—*Full*—Can, but is loth to cause or witness pain or death; has sufficient severity, yet requires considerable to call it out.

+ *Average*—Are not very severe, at least not uncommonly so; not very harsh or malignant, nor savage at all; but when angry you are rather morose, sour, sullen, sulky, and forbidding; are not easily stirred, provoked to anger, but when once aroused slow to get over it.

AVERAGE—When aroused you are tolerably energetic and forcible, but not at all cruel, nor harsh, nor severe; can say a bitter, sharp thing.

—*Average*—Shows a good deal of mental severity, in criticising and condemning what you conceive to be wrong; are not severe nor harsh in inflicting pain, even in anger, but rather wanting in bitterness and depth of indignation.

+ *Moderate*—You are remarkably free from all malignity of disposition.

MODERATE—You do not like to inflict pain, but can do it when really necessary, though, in such cases, the greater pain is generally to yourself.

—*Moderate*—Is mild, not severe nor destructive enough; when angry, lacks power; can hardly cause or witness pain or death.

+ *Small*—Would hardly hurt one if he could, or could if he would; has such feeble anger that it is derided more than feared.

SMALL—You dread all strife and contention, and incline to be timid.

—*Small*—Where your sense of duty leads, you show some energy but not much; are too fond of peace, too much averse to strife, too mild, gentle.

VERY SMALL—Is unable to cause, witness, or endure pain or death.

—:—

8. ALIMENTIVENESS—*Desire for Food—Appetite—Located before, a little below the top of the ear.*



VERY LARGE—Sets too much by the indulgence of his palate: eats with the keenest appetite; perhaps “makes a god of his belly.”

—*Very Large*—Yours is a very hearty appetite; fond of rich diet, and plenty of it. You take much comfort in table enjoyments, and incline somewhat to stimulants. “Look not upon the wine,” etc.

+ *Large*—You eat too fast rather than too much, and hurry to your business or pleasures too soon after eating.

LARGE—Yours is a hearty appetite, almost too much so. If you can have what suits your taste, you eat very heartily, and enjoy it very highly; if not, eat but little, and with little enjoyment.

—*Large*—Your digestion is not good, and it affects, to a degree, your appetite. Should by all means avoid eating between meals—nibbling.

+ *Full*—Yours is a hearty appetite for plain, substantial food. You like to live well but are none too nice, nor too delicate in your tastes.

FULL—Has a good appetite, yet can govern it; is not greedy.

—*Full*—Have the first element requisite for a good cook ; a nice taste in matters of the table.

+ *Average*—Your appetite is only fair, rarely hearty, and yet when all things are favorable, you enjoy the good things of the table highly.

AVERAGE—You do not sacrifice much to the indulgence of your appetite, though it is true you enjoy your food generally.

—*Average*—You are rather indifferent as to your food, still you eat heartily when it is in your way, and convenient, asking few questions.

+ *Moderate*—Your appetite is greatly under the influence of your mind, which is likely, also, to impair your digestion, giving you a dyspeptic tone.

MODERATE—Are rather dainty in appetite ; you do not eat heartily.

—*Moderate*—Are rather nice and dainty in appetite, but what you do like, you enjoy very highly, though are not hearty.

+ *Small*—Your taste in the way of food is fastidious, over-nice, particular, and perhaps a little squeamish. It is difficult to please you.

SMALL—Has not a good, nor very poor, but rather poor, appetite.

VERY SMALL—Is dainty, mincing, particular about food.

—:O:—

9. *ACQUISITIVENESS—Economy—Frugality—Saving—Located above Alimentiveness.*



+ *Very Large*.—Makes money his idol ; grudges it ; is tempted to get it dishonestly ; penurious, sordid, covetous, etc.

VERY LARGE—You are disposed to devote too much time to the making of money ; are rather close, avaricious, parsimonious.

—*Very Large*—You are eager and anxious to acquire property, and to wield a money influence, hastening to be rich ; are industrious, and frugal.

—*Large*—Your desire to acquire property is very strong, so much so as to prompt you to great exertion, but you are likely to spend very liberally. Will be enterprising, energetic, but will live through much.

LARGE—Has a strong desire to acquire property ; is frugal, saving of money, close and particular in his dealings, devoted to money-making, trading, etc. ; generally gets the value of his money.

—*Large*—In trade and general business, you show a generosity and liberality in small matters, but in large affairs you are close and careful.

+ *Full*—You have a strong desire to make money, and perhaps to save it, yet will often spend thoughtlessly, and then be none too upright in getting.

FULL—Values property, both for itself and what it procures, yet is not penurious ; is industrious and saving, yet supplies his wants.

—*Full*—Your desire to acquire and save property is quite strong, but not too much so. You are economical, frugal, saving, when occasion requires.

+ *Average*—You appreciate property, and entertain due respect for those who possess it, but are not much disposed to put forth great effort to acquire it, though you are generally frugal, saving, and economical.

AVERAGE—Loves money, but not greatly ; can make it, but spends freely.

—*Average*—Do not care much for money for its own sake—not as much as you seem to ; are fond of business, and are a very good financier.

+ *Moderate*—Take but little trouble about money matters when you

can avoid it; not that you are indifferent to property or possession. In bargaining, you aim to do the large and generous, disdaining to beat down in price; yet you do not hesitate to be under obligations to your friends for means to do this, for you are not a very successful financier.

MODERATE—Finds it more difficult to *keep* than to make money; desires it more to supply wants than lay up; is hardly saving enough.

—*Moderate*—You are rather close in small matters, but sometimes quite liberal in large ones; are likely to attend to details and retails. Are more apt at making than saving money.

+ *Small*.—Have rather an indefinite idea of the right of possession; generous, and careless of money yourself, you think others ought to be so too, and hence are inclined to borrow of your friends and spend freely.

SMALL—Will generally spend what money he can get, injudiciously, if not profusely; lays up little; disregards the prices of things.

VERY SMALL—Cannot know nor be taught the value or use of money.

—:or:—

10. SECRETIVENESS—*Silence—Desire to Conceal—Located an inch above the top of the ears.*



VERY LARGE—Seldom appears what he is, or says what he means; often equivocates and deceives; is mysterious, dark, cunning, artful, given to double-dealing, eye service, etc.

+ *Very Large*—In speaking and writing, you often use ambiguous terms, dealing in *double entendres* and innuendoes; insinuating rather than saying.

+ *Large*—Are quite reserved, non-committal, self-possessed, and, as some would say, dignified in character. It is not easy to approach you. You rarely speak very loudly, or laugh out freely, or are in any way noisy.

LARGE—Are secretive, non-committal as to your plans, purposes, happenings, &c. Your best friends do not fully understand you.

—*Large*—You pretend to be very candid and open, assuming great sincerity, and innocence, but you do it to be able to conceal your real plans.

+ *Full*—In your cooler, calmer moments, you keep your secrets very well, but when you get excited, you let your thoughts flash on the surface.

FULL—Can keep a secret for yourself or others; can conceal your emotions, or command your countenance when you think necessary.

—*Full*—Have not many secrets of your own, but you can keep very well those confided to you by another.

+ *Average*—You keep your own secrets very well, but the secrets confided to you by others, you do not always keep, indeed you do not always your own.

AVERAGE—You are rather frank, outspoken, and sincere. True, you can keep a secret when you wish, but you do not often wish to do it.

—*Average*—You are rather innocent and sincere in your manners, and ways of thought and expression—rather outspoken and frank.

—*Moderate*—Is quite candid and open-hearted loves truth; dislikes concealment, underhand measures, etc. seldom employs them.

MODERATE—You are very frank, free, open-hearted, and candid. You should learn to conceal where concealment is well.

—*Moderate*—You sometimes keep a secret from fear of the consequences of revealing it, but seldom from a secretive propensity.

SMALL—Speaks out just what he thinks; acts as he feels; does not wish to learn or tell the secrets of others, yet freely tells his own; is too plain spoken and candid.

VERY SMALL—Keeps nothing back; has a transparent mind.

—:O:—

11. **CAUTIOUSNESS**—*Prudence—Solicitude—Located above and behind Secretiveness—Should form the broadest part of the head.*



+ *Very Large*—Hesitates too much; suffers greatly from *groundless* fears; is timid; is easily frightened, etc.

VERY LARGE—Your life must be miserable from your excessive fears.

— *Very Large*—You are very prudent, long-headed, sharp, shrewd, cunning; are very careful, cautious, anxious, watchful, doubting, fearing—too much so for your soul's peace; are apt to procrastinate.

+ *Large*—You hesitate long before deciding on any important matter, and sometimes even on the unimportant. You want decision of character. You anticipate, and when anything of evil happens, you are in the habit of saying, or thinking, "It is just as I expected."

LARGE—Is always watchful; on the look-out; careful, anxious, solicitous; provident against real and imaginary danger, etc.

— *Large*—You miss many of the best opportunities of life, by waiting to see how things may turn, and by not risking enough; are cautious, careful, watchful, even cowardly. You are too timid, hesitating, and uneasy; too apt to "take care;" should take counsel of your hopes, not of your fears.

+ *Full*—You are decidedly in earnest about the affairs of life, indulging in a good many fears as to the consequences of your actions.

FULL—Are generally careful, prudent, and deliberate, but none too much so; are somewhat watchful and suspicious of men's motives.

— *Full*—Are cautious and careful, but you have so much to impel you on, that you need all your prudence to keep you from extremes.

+ *Average*—Are not *positively* careful, indeed you have but little real forecast, still, you will not be betrayed into any very serious mistakes.

AVERAGE—Are brave, fearless, and intrepid, in the hour of danger, and of excitement. You have little of the cowardly or shrinking.

— *Average*—Has some caution yet hardly enough for success.

— *Moderate*—Is rather imprudent, hence unlucky; liable to misfortunes caused by carelessness; plans too imperfectly for action.

MODERATE—You are only tolerably careful. In your calmer moods, you are prudent, but in times of excitement rather rash and careless.

— *Moderate*—Are rather quick to decide, even in important matters, and your first thought is often your best. Are rather wanting in prudence.

SMALL—Acts impromptu; disregards consequences; fears nothing; is imprudent, luckless, often in hot water.

VERY SMALL—Is reckless, destitute of fear and forethought.

—:O:—

Founders of True Government.



UNION AND
LIBERTY.



HOPE OF THE
WORLD.

ASPIRING AND GOVERNING ORGANS.

Small.



Create Ambition, Love of Country and Society; Give Dignity, Self-trust, Love of Liberty, Honor, Position; Ability to Govern and Control; A Determined, Persevering Positiveness; Sense of Personal Consequence, Respectability, Reputation.—Located in the crown of the head, give elevation from the opening of the ear, as seen in *Authority*.

Large.



SUBMISSION. **LARGE OR VERY LARGE**—Has **AUTHORITY**. lofty aspirations; is satisfied only with the highest degree of success and pursues its object until it is attained. Never does little or mean things. Has great energy, efficiency, and weight of character; has the ability to control and govern.

FULL OR AVERAGE—Desires reputation and influence, has much aspiration but attempts within his strength. Does not make great sacrifice for power, position, reputation and success.

MODERATE OR SMALL—Is deficient in manliness, efficiency, and weight of character. Depends upon others for direction; is nearly destitute of personal influence.



WASHINGTON,

The Defender of his Country.—The Founder of
Liberty; The Friend of Man.

History and Tradition are explored in vain,
For a parallel to his character.

In the annals of Modern Greatness
He stands alone;

And the noblest names of antiquity
Lose their Lustre in his Presence.

Born the Benefactor of Mankind,
He united all the qualities necessary
For an illustrious career.

Nature made him great,
He made himself virtuous.

Called by his Country to the Defense of her
Liberties, He triumphantly vindicated the
Rights of Humanity:

And on the Pillars of National Independence
Laid the foundation of a great Republic.

Twice invested with supreme Magistracy,
By the unanimous voice of a free people,
He surpassed in the Cabinet

The glories of the Field,

And voluntarily resigning the Sceptre and the
Sword, retired to the shades of private life.

A spectacle so new and so sublime,
Was contemplated with the profoundest
Admiration. And the name of Washington,

Adding new lustre to humanity,

Resounded to the remotest regions of the earth.

Magnanimous in youth,

Glorious through life, great in death.

His highest Ambition the Happiness of Mankind;

His noblest Victory, the conquest of himself.

Bequeathing to posterity the inheritance of his
Fame, and building his monument in the

Hearts of his countrymen.

He Lived—The Ornament of the 18th Century.

He Died—Regretted by a Mourning World.

12. *APPROBATIVENESS—Love of Fame—Desire to Please—*
Located between Cautiousness and Self-Esteem.



+ *Very Large*—Regards his *honor* and *character* as the *apple of his eye*; is even *morbidly* sensitive to praise and censure, over fond of show, fashion, praise; style, *extremely* polite, ceremonious, etc.

VERY LARGE—You are ambitious of show, display, respectability, titles, etc.; think too much of appearances, of what will be thought and said of you and yours, of making an impression, of being known for the time. Have a great desire to be complimented, noticed; are somewhat affected, perhaps, and over-polite; artificial.

— *Very Large*—Are rather wanting in moral courage; are so sensitive to praise or blame, that you fear to incur the one or lose the other; shrink from what is not considered respectable, as carrying a package through the street, dressing out of style, or in very plain clothes, etc.

+ *Large*—Are more than ordinarily sensitive to neglect, censure, or scorn. The least slight stings, irritates, mortifies you. You are envious of the praise and fame that others attain, rather jealous.

LARGE—Sets everything by *character*, *honor*, etc.; is keenly alive to the frowns and smiles of public opinion, praise, etc.; tries to show off to good advantage; is affable, ambitious, apt to praise himself.

— *Large*—You are exquisitely sensitive to praise or blame—too much so for peace of mind—are too ambitious to make a name; are very sensitive, tender, delicate, and shy; very easily wounded. A bitter word would sting you; are timid and modest. In society, you are somewhat bashful, from thinking too much of what you shall say and do, and how; from too great a desire to please.

+ *Full*—Are sensitive to praise, but probably more so to blame or neglect. You desire to be seen, felt, noticed in society.

FULL—You are sensitive to praise or blame; are courteous, affable, and ambitious to please; to appear to good advantage, but not too much so.

— *Full*—Are endowed with a good deal of moral courage, and independence of thought and action; yet you are very ambitious.

+ *Average*—You are quite independent-minded, and endowed with a good deal of moral courage. Are not apt to follow fashions, to lead them either, to put on airs, make fine speeches, nor to be very polished in manners.

AVERAGE—Desires and seeks popularity, and feels censure, yet will neither deny nor trouble himself much to secure or avoid either.

— *Average*—Enjoys approbation, yet will not *sacrifice* much to obtain it. Although not much disposed to curry favor, or seek renown or win applause, you are very sensitive to blame or censure.

+ *Moderate*—Feels reproach some, yet is little affected by popularity or unpopularity; may gather the flowers of applause that are strewed in his path, yet will not deviate from it to collect them.

MODERATE—You are rather independent; do not court favor.

— *Moderate*—Are not very ambitious to attain fame or renown; not polished in speech, but apt to say *yes, no*, bluntly.

SMALL—Cares little for popular frowns or favors feels little shame disregards and despises fashions, etiquette, etc.; is not polite.

VERY SMALL—Cares nothing for popular favor or censure.

13. SELF-ESTEEM—Self-Respect—Sense of Honor—Located back of Firmness, near the crown of the head.



+ *Very Large*—Has unbounded self-confidence; endures no restraint; takes no advice; is rather haughty, imperious, etc.

VERY LARGE—You are proud, high-headed, selfish, confident, independent, rather egotistic and dogmatic—disposed to domineer and rule others. You are inclined to boast, brag, and make large pretensions.

— *Very Large*—You are proud and self-reliant. "Call no man master." Stoop to none, only in courtesy. You think almost too much of self.

+ *Large*—Are dignified, easy, self-possessed, and at home in your pride. There is nothing trifling nor small in your ways.

LARGE—Is high-minded, independent, self-confident, dignified, his own master; aspires to *be* and *do* something worthy of himself; assumes responsibilities; does few *little* things.

— *Large*—Have a great desire to come out first and best, but would rather fail than be beholden to another for your success.

+ *Full*—Sometimes, in the flush and excitement of success, you are proud, and high-headed; but, under the depressing influence of failures, you lose your self-faith, and become quite humble and modest.

FULL—You have much pride, and self-respect, but no more than is desirable for a symmetrical character. You are not wanting in dignity; rather self-possessed; not trifling.

— *Full*—You are more proud of your adjuncts than of yourself; that is, of your position, family, looks, money, or other possessions. You are at times quite scornful and disdainful toward others.

+ *Average*—You are rather modest and unassuming, for one of your ability and worth, yet you are not really wanting in a delicate pride.

AVERAGE—Respects himself, yet is not haughty.

— *Average*—You have not a great deal of self-confidence, but some pride. You have not enough self-assurance; are not calm, self-reliant.

+ *Moderate*—Has some self respect and manly feeling, yet too little to give ease, dignity, *weight* of character, etc.; is too trifling.

MODERATE—Are not proud, but rather humble and modest in your estimate of yourself; too lowly and self-distrustful. You should cultivate pride, self-respect, dignity. Have not much faith in yourself, or what you can do.

— *Moderate*—You are rather modest in your opinion of yourself, but not very ambitious, hence will be apt to keep back, in the common-places of life.

SMALL—Lets himself down; says and does *trifling* things; associates with inferiors; is not looked up to; lacks independence.

VERY SMALL—Is servile; low-minded; destitute of self-respect.

14. FIRMNESS—Stability—Decision—Located on the top of the head, back of a line from ear to ear.



+ *Very Large*—Is willful; and so tenacious and unchangeable of opinion, purpose, etc., that he seldom gives up anything.

VERY LARGE—Are remarkable for a most mulishly stubborn and unyielding will. You must hang on till the end. You cannot yield.

— *Very Large*.—You have much of the old Roman inflexibility and perseverance; an unflinching firmness and steadiness of purpose.

+ *Large*.—You hesitate long about deciding any important matter, sometimes even on trifles, appearing to vacillate between *yes* and *no*, but when you do decide, you adhere closely to your purpose.

LARGE.—May be fully relied on; is set in his own way; hard to be convinced or changed at all; holds on long and hard. It is not easy to interest nor start you, nor is it easy to stop you when you do start. You are not easily moved nor influenced.

— *Large*.—Have a quiet, persevering way of sticking to your purpose, of carrying out your schemes and executing your plans.

+ *Full*.—Are quite firm, positive, and set in your way, but not too much so. Have a good, strong will, but can yield when it is well to yield.

FULL.—Has perseverance enough for ordinary occasions, yet too little for *great* enterprises; is neither fickle nor stubborn.

— *Full*.—When impelled by a sense of duty you show much perseverance, but when not thus impelled, relax.

+ *Average*.—Has some decision, yet too little for general success. It is much easier to coax than to drive you from your purpose. You show much energy of character, but not perseverance.

AVERAGE.—You have some resoluteness and perseverance. Your will is rather feeble and fickle. You change too easily and often. It is not difficult to coax you from your purpose.

— *Average*.—Yours is an active and rather energetic character, but one that moves fitfully, starts and stops often.

MODERATE.—Gives over too soon; changes too often and too easily; thus fails to effect what greater firmness would do.

SMALL OR VERY SMALL.—Lacks perseverance; is too changeable and vacillating to effect much, or be relied upon.

—:O:—

MORAL SENTIMENTS.

Large.



LINCOLN.

THE MORAL AND RELIGIOUS SENTIMENTS occupy the frontal, upper portion of the Cerebrum; give height and elevation to the head; constitute the throne of mind. Produce Faith, Hope, and Charity, devotion and intuition. Render man a moral, accountable, religious and spiritual being, elevate him above the material and animal world; create the love of the spiritual, celestial and eternal; are the source of inspiration and religion, and enable man to com-

Small



MALEFACTOR.

mune with spiritual intelligences and the Creator.

LARGE OR VERY LARGE.—Recognizes moral, religious, and spiritual claims as paramount; believes in a "higher law;" sacrifices selfish interests and animal pleasures; has great moral influence; thinks much and feels deeply upon moral, religious, and spiritual subjects.

AVERAGE OR FULL—Has considerable moral and religious feeling, good motives, but does not make moral and spiritual advancement the principal object of life; with large or very large propensities, frequently yields to temptation; is not morally reliable under all circumstances.

MODERATE OR SMALL—Has little moral and spiritual feeling, is controlled by the animal propensities; needs restraint and moral protection.

—:O:—

15. **CONSCIENTIOUSNESS**—*Love of Justice, Truth, Sense of Right and Duty*—*Located on each side of Firmness.*



+ *Very Large*—Is *scrupulously* exact in matters of right; perfectly honest in motive; always condemning self and repenting; makes *duty* everything, expediency nothing.

VERY LARGE—You are morbidly sensitive to the right and true; are honest to a fault; too apt to accuse and blame yourself.

— *Very Large*—Yours is a very faithful, true, honest, earnest, reliable nature—one to be trusted in the hour of trial. Comparatively free from guile. You are pure-minded, not often allowing yourself to indulge in even the dreams of sin. Will be likely to live a very correct, upright life.

+ *Large*—Is honest; faithful; upright at heart; moral in feeling; grateful; penitent; *means* well; consults *duty* before expediency; loves and means to speak the truth; cannot tolerate wrong.

LARGE—Are honest and upright in the duties of life. You aim to do by others as you would be done by. A lover of justice.

— *Large*—Are honest and upright, rigorous and exacting. You are often greatly, deeply, and sorely tempted, but you manage to live a fairly correct, and blameless life.

+ *Full*—Your nature is so self-controlling, so equipoised, that it is easy for you to deal fairly. You are not one of deep nor powerful temptations. Yours is a comparatively innocent, pure, blameless soul.

FULL—Are honest at heart, and upright in the purposes of life, but will sometimes err, though, perhaps, not greatly, and then will repent.

— *Full*—Strives to do right, yet sometimes yields to temptation; resists besetting sins, but may be overcome, and then feels remorse.

+ *Average*—Yours is a social, warm nature, that means to do right, but one that is easily misled—controlled by circumstances. If surrounded by religious and moral society, and encouraged by virtuous friends, you will live a tolerably blameless and correct life, but if left to vicious influences, you are not one to resist them.

AVERAGE—When uninfluenced by powerful motives, or passions, you deal tolerably fairly, and are generally rather trustworthy, but under strong temptation you give way. Have not a very sensitive conscience.

— *Average*—In the minor morals, in all that is dictated by the social sensibilities, you are not particularly faulty, but you have but few of the heroic virtues.

+ *Moderate*—Has considerable regard for duty *in feeling*, but less in practice; justifies himself; not very penitent, grateful, or forgiving; often temporises with principle; sometimes lets *interest* rule *duty*.

MODERATE—You are good-natured, social, and pleasant, disposed to

oblige others, but you are not very honest. Will probably have a pretty hard experience, and live rather a fast life.

—*Moderate*—In your dealings with the world you are influenced much more by a sentiment of self-respect and self-regard, of a kind of honor, than by honesty. Have some idea of right, but it is rather feeble and easily overcome. You are not very honest nor upright. You should cultivate conscientiousness, uprightness, sincerity.

+ *Small*—Has few conscientious scruples; little penitence, gratitude regard for moral principle, justice, duty, etc.

SMALL—You have a social, free, open-hearted way that will interest others, but you are not honest, not governed by principle.

—*Small*—You have hardly any idea of the meaning of the word *right*.

VERY SMALL—Neither regards nor feels the claims of duty or justice.

—:O:—

16. *HOPE—Anticipation—To look upon the bright side.—Located forward of Conscientiousness, on each side of Firmness and Reverence.*



+ *Very Large*—Has unbounded hopes; builds a world of castles in the air; lives in the future has too many irons in the fire.

VERY LARGE—You hope for everything desirable, and to want, with you, is to expect; are always joyous, sanguine, cheerful.

— *Very Large*—The great happiness of your life is in laying plans and schemes for the future. In doing this you rise above present troubles.

+ *Large*—Expects, attempts, and promises a great deal; is generally sanguine, cheerful, etc.; rises above present troubles; though disappointed, hopes on still; views the brightest side of prospects.

LARGE—Are very buoyant, hopeful, sanguine, expectant, joyous, always looking on the bright side.

— *Large*—Your hopes are high, and they make the future gleam and glow with brilliant promises, but your judgment and prudence keep you from trusting the bright visions, and from venturing too far. Yours is a cheerful, equable, even tone of happiness.

+ *Full*—Are generally cheerful, hopeful, and happy, but no more so than is reasonable and warrantable. You rarely indulge in very brilliant anticipations; rather smooth and even, come prosperity or adversity.

FULL—Are not wanting in hope, but with you the times past are freighted with tender memories; the dear old times; are generally quite sanguine and hopeful, but liable to fits of melancholy.

— *Full*—Are not deficient in hope, yet are you often gloomy, despondent, and unhappy; not really despairing, but often very melancholy. You should aim to be more equable, calm, and generally cheerful.

+ *Average*—Have some, but not large Hope. When your circumstances are fair and promising, you look upon the bright and joyous side of things, but adversity soon discourages you and casts you down.

AVERAGE—Have but little positive hope; you live mainly in the present; have but little care for the future, one way or the other.

— *Average*—You have some, but very warrantable hopes; are sometimes happy and expectant, but rarely very sanguine of the future.

+ *Moderate*—Have not many hopes, but are generally modest in your expectations of the future; are disposed to look on the dark side. You

should aim to cultivate hope by first cultivating healthiness and fullness of life, and then by remembering your deficiency here.

MODERATE—You seem to be quite indifferent as to the future, whether it be well or ill. Little hope, little fear; rather stolid and heedless.

—*Moderate*—Expects and attempts too little; succeeds beyond his hopes, is prone to despond; looks on the dark side.

SMALL—Is low spirited; easily discouraged; fears the worst; sees many lions in his way; magnifies evils; lacks enterprise.

VERY SMALL—expects nothing good; has no hope of the future.

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17. SPIRITUALITY—Sense of Immortality—Inspiration— Located each side of Reverence.



+ *Very Large*—Is very superstitious: regards most things with wonder.

VERY LARGE—You entertain a very intimate communion with the spirit world, are endowed with a very sensitive *clairvoyant* nature.

— *Very Large*—You love to contemplate the spiritual, but, probably, in the light of old forms—the demons and angels. Incline somewhat to the marvellous. Some of your friends will deem you superstitious. Sometimes strange, cold chills will come over you, when talking or thinking of the shadowy life; are superstitious, believing in strange signs.

+ *Large*—Are too ethereal and spiritual; have not enough of earth in your make to last long and well; not enough of the physical, are very apt to anticipate future events, especially those of a painful character; to have forebodings of death or disaster.

LARGE—You love to think and talk of the spiritual nature of man, of the immortality of the soul, and of its hopes and its fears, its prospects and its capacities; of the existence of God, and of other speculative and mystic themes. You often see in dreams what afterwards is realized.

— *Large*—Believes and delights in the supernatural, in dreams, ghosts, etc.; thinks many natural things supernatural. Are much interested in the new, the strange and marvellous, but have little respect for the old forms of thought and belief.

+ *Full*—Is open to conviction; rather credulous; believes in Divine Providences, forewarnings, the wonderful, etc.

FULL—Are not wanting in faith, but are disposed to believe and trust, where there is fair reason for so doing, even without absolute proof. You are not wanting in religious faith, but are much interested in what pertains to the immortal life, of the soul. Are a careful searcher after truth, but rather wary and disposed to criticise and examine closely, and to doubt much and be somewhat skeptical.

— *Full*—You have a great interest in tracing out new theories and ideas, and in sifting the probability of their truth, but are not disposed to credit too readily; still, are not wanting in faith, in the power of believing. Are not remarkable for faith in the spiritual, nor for interest in the dreamy. Are rather practical and material.

+ *Average*—It is hard to convince you of any new or wonderful thing. You are disposed to doubt all such.

AVERAGE—Are disposed to doubt rather than believe; are not credulous of new theories, nor of new truths. You want a reason. You

take but little interest in spiritual matters ; probably think you can spend your time better than by dabbling in them.

— *Average*—Your faith is not very zealous, but rather feeble. You probably hardly believe in the plenary inspiration of the Scriptures, nor in the miracles, nor in the resurrection, nor, perhaps, even in the immortality of the soul, nor the personal identity of the Deity.

+ *Moderate*—Believes but little that cannot be accounted for, yet is open to conviction ; is incredulous, but listens to evidence.

MODERATE—Are not at all prone to believe in the spiritual. You are too skeptical, and too apt to pride yourself on being so.

— *Moderate*—Your faith—what there is of it—is only a conviction of your reason. You are not prone to believe in what you cannot comprehend ; very shy of receiving any new theory or idea, careful to examine it, and, if you do not see full reason for it, to discard it.

+ *Small*—Your mind tends eminently to materialism

SMALL—Are quite indifferent to spiritual matters ; skeptical.

— *Small*—Is convinced only with difficulty ; believes nothing till he sees facts, or *why and wherefore*, not even revelation farther than a *reason* is rendered ; is prone to reject new things without examination.

VERY SMALL—Is skeptical ; believes little else than his senses.

—:O:—

18. VENERATION—*Respect and Adoration—Worship—Located in the middle of the top of the head.*



+ *Very Large*—Is eminent, if not pre-eminent, for piety ; heart-felt devotion ; religious fervor ; seriousness ; love of divine things, etc.

VERY LARGE—Are rather a submissive, gentle, religious soul ; very deferential to accepted authority and that of your teachers. You take great interest in the support of the church ; in doing for it. In your religious views you are very zealous, but narrow.

— *Very Large*—You delight extremely in religious worship.

+ *Large*—Are very deferential and respectful to the aged. Are strongly inclined to worship ; to prayer ; to religious exercises.

LARGE—The love of God is deep and strong in your soul. You delight in worshipping Him ; in rendering praise to His holy name.

— *Large*—Loves to adore and worship God, especially through His works ; treats equals with respect, and superiors with deference.

+ *Full*—You manifest a deep reverence and respect for what you deem superior and worthy ; for great men, great talent and genius, large ideas.

FULL—You are not wanting in respect for those who are worthy of it ; are deferential, but not slavishly so, and disposed to worship God ; are religiously disposed, probably a member of a church.

— *Full*—Are liberal and reformatory in your religious ideas, but not wanting in reverence. Religion of some kind is very dear to you, but it is probably of a fresh, new, radical tone : are capable of much religious fervor and devotion, yet are not *habitually* serious ; generally treat your fellow-men civilly.

+ *Average*—You have something of a feeling of respect and reverence for things sacred and holy, and for superiors, where you recognise them.

AVERAGE—Are not wanting in reverence for your Creator, nor for what you prize as the true and good, but you show very little for men.

—*Average*—You show no great respect for authority, except that of nature, or of nature's God. Are not disposed to observe the laws merely because they are laws, or are on the statute-book. You are more religiously disposed than you get credit of being. By many you are thought an infidel, or at least indifferent to religious matters, but you are not so. Probably a rationalist.

+ *Moderate*—You are not wanting in gentleness of spirit, in mildness and sweetness of feeling, but are not reverential at all. You should cultivate the reverential, respectful, prayerful, religious.

MODERATE—Are not very religious, but rather light, irreverent, and heedless of sacred things. You sometimes speak profanely.

—*Moderate*—Disregards religious creeds, forms of worship, etc.; places religion in other things; is not serious nor respectful.

+ *Small*—You manifest very little awe for God or man. You do not revere the old, nor yet the new, nor, in fact, anything else.

SMALL—Are bold, forward, free, familiar; irreverent, disrespectful.

—*Small*—Feels little religious worship, reverence, respect, etc.

VERY SMALL—Seldom, if ever, adores God; is almost incapable of it.

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19. BENEVOLENCE—Charity—Universal Love—Mercy—Loved forward of Reverence; gives light to the head.



+ *Very Large*—Does all the good in his power; gladly sacrifices self upon the altar of pure benevolence; scatters happiness wherever he goes; is one of the kindest-hearted of persons.

VERY LARGE—Are very kind and obliging, conciliatory, a peacemaker, a sympathetic spirit, and feel an interest in all things that suffer or enjoy. You are patient and forbearing with the sick, poor, needy, or aged.

—*Very Large*—Are tender-hearted and sympathetic—free and far from the cold, harsh, and cruel. You have tears for the sorrows of others.

+ *Large*—Is kind, obliging, glad to serve others, even to his injury; feels lively sympathy for distress; does good to all. Very much dislikes to wound the feelings of others.

LARGE—Are very kind-hearted, tender and generous toward others.

—*Large*—Are kind towards others, but you would rather help them to help themselves, than give them much of what you have.

+ *Full*—Has a fair share of sympathetic feeling, and some, though not great, willingness to sacrifice for others.

FULL—Are more generous than really kind. Have more of a passive than active benevolence. Are both kind and severe. Mixed—the sweet and sour.

—*Full*—Have but little sympathy to bestow on others for their little annoyances, but when they are in real want, you help with good-will. Are kind and obliging disposed to accommodate.

+ *Average*—You show some kindness, but it is of a passive nature. Some generosity and open-handedness, but not much active benevolence.

AVERAGE—Are rather envious and jealous of the success, prosperity, and enjoyment of those whom you deem more favored than yourself.

—*Average*—Has kind, fellow-feeling, without much active benevolence.

+ *Moderate*—Has some benevolent feeling, yet too little to prompt to much self-denial; does good only when he can without cost.

MODERATE—Are passive and indifferent ; have little real kindness and little real cruelty ; not malignant, not disposed to pain, but not benevolent.

— *Moderate*—Have but little interest in the welfare of others, but little faculty to make them interested in yours.

+ *Small*—Are very indifferent to the sufferings of the world—cold.

SMALL—You have very little interest in the well being of others.

— *Small*—Feels little kindness or sympathy ; is almost deaf to the cries of distress ; hard-hearted, selfish, etc.

VERY SMALL—Is destitute of all humanity and sympathy.

—:0:—

INTUITIVE CELESTIALS.

Large.



GENERAL HALLECK.

THE SPIRITUAL DIRECTIVE FACULTIES are located above Reason in the upper forehead—give elevation to the head, constitute the throne of the mind ; are the eyes of the soul, and enable man to walk by Faith ; the evidence of things not seen ; "the inner light that lighteth every man that cometh into the world ;" to be led by the spirit of God, and thus become the sons of God, and have the names of the Fathers written upon the forehead, instead of the mark of the Beast. They bring man in rapport with the Heavens, the invisible, spiritual, and celestial world, and the "spirit of the just made perfect." "There is a spirit in Man, the Almighty giveth it understanding." "If any man lack wisdom let him ask of God." "The infallible inspiration of the spirit of truth will teach him all things." "Covet earnestly the best gift, quench not the spirit." "Despise not prophesying." "When the vision faileth the people perish."

LARGE OR VERY LARGE—Has a pure inspirational mind, can see and measure things from a spiritual stand-point ; will be visionary, intuitive, and impressible ; believes in dreams ; presentiments, and forewarnings ; has a wonderful prophetic sagacity. "Coming events cast their shadows before ;" has little relish for the coarse, gross, and material ; has a psychometrical, clairvoyant-mind ; will look upon the heart and interior of things ; feels a living, internal evidence of immortality, and eternal life ; is able to discern and comprehend spiritual laws and principles.

FULL OR AVERAGE—Is not visionary ; has some faith but no great confidence in dreams, presentiments, omens, &c. ; will be counted perfectly rational by the mass of men who live in the material and physical world ; should cultivate the spiritual faculties.



MODERATE OR SMALL—Has no particular desire to investigate spiritual things; apt to ridicule religion; denounces everything of the kind as witchcraft and necromancy; looks upon all revelations as delusions and foolishness; measures all things from a material standpoint. This group of spiritual organs is divided into seven individual faculties, whose central orb is faith, prescience, the sight of the soul, the highest directive faculty of the mind, infinitely above reason, enabling the mind to discern the spiritual principles and phenomena; fills the soul with light, as the eyes do that of the body. This group of faculties enables man to evolve the science of Psychology or the soul, and understand the mysterious laws of mind and matter, to see the simplicity and unity of all truth; the harmony of nature and revelation, and thus establish the great central spiritual science of mind; the ultimate of matter and germ of divinity itself.

—:O:—
PERFECTIVE FACULTIES.

Large



CULTIVATED.

Small.



UNCULTIVATED.

taste, fancy, enthusiasm, genius, and skill; are essential qualities to the poet, orator, and artist.

LARGE OR VERY LARGE—Is a natural genius. Will manifest great mechanical ingenuity and inventive skill; with the other faculties strong will be distinguished as a poet, artist, and orator.

FULL OR AVERAGE—Possess fair capacities of the kind above described; can succeed well as a machinist.

SMALL OR MODERATE—Cares little about poetry and the fine arts; has small mechanical ingenuity; deficient in taste and refinement.

—:O:—
20. CONSTRUCTIVENESS—Mechanical Ingenuity—Inventive Talent—Located between the top of the ears and corners of the eyes.



+ **Very Large**—Is a mechanic of the first order; a true genius; loves it; hates to leave it; shows extraordinary skill in it.

VERY LARGE—Your mechanical genius is remarkable. You take delight in machinery and mechanical operations. Could invent, and succeed, more than ordinarily well, as a mechanic, or machinist.

— **Very Large**—You can use tools excellently well; can build, construct, fit, finish, as a mechanic, well; but you do not invent any new

means. Can build, make, construct the large, coarse, strong, useful, better than the fine, delicate, and ornamental.

+ *Large*—Shows great *natural* dexterity in using tools, executing mechanical operations, working machinery, etc.: loves them.

LARGE—You show great aptitude in constructing, planning, originating, or inventing anything in a mechanical way.

—*Large*—You probably take some interest in mechanical operations, but are more distinguished for the constructive faculty in mental matters. Can plan, invent, or originate well, but you are not successful in executing. You theorize better than you practice.

+ *Full*—Have good mechanical ability, in the way of planning, constructing, building, or inventing, but not so much so as to attract attention.

FULL—Have fair mechanical ingenuity, yet no great *natural* talent or desire to make things; with practice, will do well; without it, little.

—*Full*—Can plan, originate, or suggest means of accomplishing an object, but you are not apt in executing. Your constructiveness turns less to mechanical operations than to performances merely mental.

+ *Average*—You have so much nicety and accuracy of eye, fineness of perception, that you would succeed in mechanical pursuits. Would succeed, in the nicer needle-work, or wax-work or anything of that kind.

AVERAGE—Have some, yet no great relish for, and tact in, using tools. You have not great constructive talent, though might learn a trade, if you wish, but probably better not.

—*Average*—You have something of the mechanical talent, but are not largely endowed with it—at least with the constructive part of it.

+ *Moderate*—With much practice, may use tools quite well, yet dislike mechanical operations; owe more to art than nature.

MODERATE—You make and build, but you do not invent anything different from what you have before seen.

—*Moderate*—Could probably learn a trade and attain some skill in doing what you may see others do, but would not be fertile in plans.

+ *Small*—You never invent anything new, in a mechanical way.

SMALL—You take but little interest in mechanical employments.

—*Small*—Hates, and is awkward and bungling in using tools, etc

VERY SMALL—Has no mechanical skill or desire.

—:O:—

21. *IDEALITY—Imaginativeness—Perfectiveness.—Located above Constructiveness, between it and Spirituality.*

+ *Very Large*—Often gives reigns to his erratic imagination; experiences revelings of fancy, ecstasy, rapture of feeling, enthusiasm.

VERY LARGE—You are a muser, a dreamer, always imagining probabilities; pensive, quiet, shadowy, mystic, living more in the ideal than in the real. Are very fond of the beautiful as it appears in dress, in ornament, and

display, as it appeals to the eye; the gorgeous, the brilliant.

—*Very Large*—Has a lively imagination; great love of poetry, eloquence, fiction, good style, the beauties of nature and art.

+ *Large*—Yours is a refined taste, and a good judgment in matters of art, or dress, or beauty. Will often be complimented on your taste. You have a happy faculty for arranging matters of dress, or ornament.



LARGE—You love all things beautiful; are a dreamer. Are very fond of the beautiful, the refined, the poetic.

—*Large*—Yours is a fine, clear, classic taste, fond of the beautiful. You delight in the subdued, delicate, and fine, rather than in the gorgeous.

+ *Full*—Have a good deal of power of the imagination, and real beauty of fancy, but mingled with a relish for something of the coarse.

FULL—Are not wanting in a love of the beautiful—a taste for poetry, for the refined and elegant of life.

—*Full*—Has refinement of feeling, expression, etc., without sickly delicacy, some love of poetry, yet not a vivid imagination.

+ *Average*—You have not an ardent imagination, nor do you love the beautiful at all passionately, yet are not entirely devoid nor indifferent.

AVERAGE—You have some fancy and imagination, and a peculiar taste, but no great love for the really beautiful.

—*Average*—Has some taste, though not enough to influence you much.

+ *Moderate*—Has some, but not much imagination; is rather plain in expression, manners, feeling, etc.; dislikes poetry, finery, etc.

MODERATE—You are rather plain and practical, not poetic nor ideal; not wanting in refinement.

—*Moderate*—Yours is a plain, homespun, commonplace taste.

+ *Small*—Are very plain and unornamental in all you do and say.

SMALL—You are very free from the fanciful, the imaginative.

—*Small*—Lacks taste, niceness, refinement, delicacy of feeling, etc.

VERY SMALL—Is destitute of the qualities ascribed to this faculty.

—:O:—

B. SUBLIMITY—*Perceptions of the Endless, Omnipotent, Infinite—Located between Ideality and Caution.*



+ *Very Large*—Is a *passionate* admirer of the wild and romantic; feels the *sublimest* emotions while contemplating the grand or awful in nature; dashing, foaming, roaring cataracts, towering mountains, peals of thunder, flashes of lightning, commotions of the elements, the starry canopy of heaven, etc.

VERY LARGE—Your love of the grand amounts to a passion, a frenzy.

—*Very Large*—Admires and enjoys mountain scenery, thunder, lightning, tempest, a vast prospect, etc., exceedingly; hence, enjoys traveling.

+ *Large*—You love the sublime, but in a subdued, soft, pensive, tender, sentimental, moonlight tone; something of the sad, the night clouds.

LARGE—Delight in the sublime, the wild, the grand, the majestic, as the dark, wild night-storm, the pealing of thunder, the foaming cataract.

—*Large*—Have a taste for the sublime, but it probably takes a tinge of the sombre, the shadowy, the dark, and, maybe, the mournful.

+ *Full*—You appreciate the sublime, the wild, the grand.

FULL—Are at times sentimental, pensive, and sad.

—*Full*—Enjoys magnificent scenes well, yet not remarkably so.

+ *Average*—Sometimes, but not to a great degree, experiences this feeling.

AVERAGE—You manifest some, but no great interest in sublimity of scenery, show some but not much fondness for the grand, wild, dark, stormy.

— *Average*—You would appreciate the sublime, vast, infinite, wild, grand, if you did not fear it, but the fear probably makes you shrink from it.

MODERATE—Has some, though not at all vivid emotions of this kind.

SMALL—You are very sober, serious, solemn, long-faced.

— *Small*—Life is serious, sober, and earnest, to you.

VERY SMALL—Discovers little to awaken this feeling.

—:O:—

22. IMITATION—Ability to Mimic, Copy, Act out, Gesticulate

— *Located in the upper range of organs, outside of Casualty.*



+ *Very Large*—Can mimic, act out, and copy almost anything; describe, relate anecdotes, etc., to the very life; has a theatrical taste and talent, seldom speaks without gesticulating.

VERY LARGE—Have a more than ordinary development of the sympathetic tone of mind; can easily assume that condition of feeling that you wish to represent.

— *Very Large*—You would attain excellence in drawing, sketching, pencilling, copying.

+ *Large*—Can imitate, and are very apt to, the manners, habits, etc., of those with whom you associate. Are naturally very fond of representations of plays.

LARGE—Has a great propensity and ability to copy, take pattern from others, do what he sees done, etc.; needs but one showing; gesticulates much; describes and acts out well.

— *Large*—Can copy, imitate, and mimic well and closely. Have good powers of imitation, and even of mimicry. In speaking, you are very apt to gesticulate, act out. You would, with due practice, succeed in drawing, pencilling.

+ *Full*—Can mimic the ways and manners of others with a good deal of accuracy and aptness, but you do not copy well nor closely. You manifest much sympathy with your surroundings.

FULL—Can imitate, copy, and even mimic, when you try, though you are not remarkably apt at it.

— *Full*—With effort copies some, but not well; cannot mimic.

+ *Average*—Although no great mimic, you can imitate somewhat.

AVERAGE—You might succeed tolerably well in drawing or copying.

— *Average*—You enjoy mimicry; like to see others mimic and take off, but you are not apt at it yourself, though with practice might succeed.

+ *Moderate*—Take much pleasure in seeing others mimic, but you are not at all apt at it yourself, nor at copying manners, fashions.

MODERATE—Are wanting in the sympathetic. Your features are not very expressive of your emotions, not very plastic.

— *Moderate*—Can not mimic at all; can copy, draw, take pattern, etc., only with difficulty; describes, relates anecdotes, etc., poorly.

SMALL—You do not imitate others, in manners nor expressions.

— *Small*—Dislikes and fails to copy, draw, do after others, etc.

VERY SMALL—Has little ability to imitate or copy anything.

—:O:—

D. SUAVITIVENESS—Ability to Smile and create Happiness.

— *Located each side of Human Nature.*

+ *Very Large*—Readily wins confidence and affection, even of ene-

mies; can say and do hard things without creating difficulty; obtain favors; get along well; so say and do things that they *take*.

VERY LARGE—You are remarkable for easy, winning manners. Have fine powers of persuasion.

—*Very Large*—You appear to be very artless, and innocent, very winning.

+ *Large*—When you wish, you can be very winning and agreeable, but you can also sometimes be, and, indeed, often are, the very opposite of this.

LARGE—Are very urbane, affable, easy, winning, agreeable, bland.

—*Large*—With appropriate training and culture, you would succeed more than ordinarily well in promiscuous or refined society.

+ *Full*—Can be quite winning, fascinating, charming, in your manners, but probably not always so, only when it serves your purpose.

FULL—You are generally affable and agreeable, but not markedly so.

—*Full*—Have an easy, off-hand, democratic way, without being especially affable or polite. You might succeed in a political way.

AVERAGE—Your first appearance is perhaps more striking than prepossessing. Among casual acquaintances, you are rarely understood.

—*Average*—You can be rather pleasing and agreeable in manners, but not very much so, not one to make the most favorable impression at first.

MODERATE—You are not very agreeable, nor winning in your ways; should study books on politeness, courtesy.

SMALL—You are very abrupt, uncouth, disagreeable in manners

—:O:—

23. MIRTHFULNESS—*Love of Fun—Wit.—Located outside of Casualty.*



23 + *Very Large*—Is quick and apt at turning everything into ridicule, throws off constant sallies of wit; is too facetious, jocose, etc.

VERY LARGE—You are remarkable for wit, sport, fun, humor, jollity.

—*Very Large*—Has a quick, keen perception of the ludicrous; makes a great amount of fun; too much for his own good; is quick at repartee; smiles often; laughs heartily at jokes.

+ *Large*—Are very witty and mirthful. You laugh heartily at a good joke, and can fully appreciate it. You are very apt in your replies.

LARGE—You are a jolly, lively, merry, roisterly, social companion; are very fond of witty, funny, but smutty jokes; have much mirthful feeling; make and relish jokes well.

—*Large*—You are more humorous than really witty; more disposed to provoke and enjoy a laugh, than apt in turning a joke.

+ *Full*—Are quite witty, playful, humorous, mirthful, but not remarkably so; enjoy jokes, fun, and sport, in their place.

FULL—Are quite playful, sportive, lively, and merry at times, jocose and jolly, but only at times; are not remarkable for real wit.

—*Full*—Enjoy fun and sport, and laugh heartily thereat; but are not apt in turning nor starting a joke, not very witty in your replies.

+ *Average*—You enjoy a good joke in its proper time and place, but you are not very apt at making one; not very witty, mirthful, facetious.

AVERAGE—Perceives jokes and relishes fun, but cannot *make* much.

—*Average*—You are generally rather serious, and sober, and earnest, but sometimes you get off a dry, cutting, pointed joke.

+ *Moderate*—Has some witty ideas, yet lacks quickness in conceiving, and tact in expressing them; is generally quite sober.

MODERATE—You are rather serious, sober, and earnest—not very witty, humorous, nor mirthful. Rather dry, still are, at times, playful.

—*Moderate*—Are not very witty, nor mirthful, but you sometimes indulge in playful, lively, and perhaps, merry moods. Your laugh is light. You have something of the droll that provokes laughter on the part of others.

+ *Small*—You are very sober, serious, solemn, long-faced. Not witty.

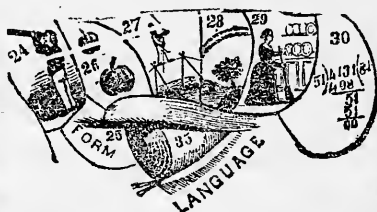
SMALL—Life is serious, sober, and earnest, to you.

—*Small*—Makes little fun; is slow to perceive, and still slower to turn jokes; seldom laughs; thinks it wrong to do so.

VERY SMALL—Has few, if any, witty ideas or conceptions.

—:O:—

PERCEPTIVE FACULTIES.



LARGE.

SYMBOLICAL PERCEPTIVES.

SMALL.

LOCATED AROUND THE EYES—Relate to sight; create the desire to see and know; bring man into direct intercourse with the physical world; give practical business talent; taste and tact for natural science.

LARGE OR VERY LARGE—Has wonderful powers of observation; ability to acquire knowledge, sees the value, fitness, and unfitness of things; collects facts, statistics, etc.; has a practical, matter-of-fact turn of mind; can attend to details of business and show off to excellent advantage.

FULL OR AVERAGE—Possesses fair capacities of the kind above described.

MODERATE OR SMALL—Is slow of observation; acquires knowledge with difficulty; cannot show off to advantage.

—:O:—

24. *INDIVIDUALITY*—*Observation—To See—Scrutinize—Located above the roof of the Nose.*

+ *Very Large*—Has an *insatiable* desire to see and know *everything*; extraordinary observing powers; is eager to witness every passing event.

VERY LARGE—Have an unconquerable desire and propensity to see and know everything around you; to glean and gather knowledge.

— *Very Large*—You have a great propensity to observe, see, know, examine everything around you. Are always looking, and with open eyes.

+ *Large*—You look as if with a microscope, seeing the little things, the details, the fine, close by, but you have but little of the telescopic power. Have a strong desire to see what is to be seen, a curiosity, a disposition to scrutinize, to inquire, especially so regarding anything new.

LARGE—Has a *great* desire to know, investigate, examine, experience, etc.; is a great observer of men and things; quick of perception; sees what is transpiring, what should be done, etc.

—*Large*—Your vision is far and general, taking in large scope, but not keen and sharp close by, telescopic rather than microscopic. With good powers of observation, you have a great desire to see new, strange, and especially wonderful and curious things. You have a strong desire to see pictures, drawings, panoramas, etc.

+*Full*—Have fair observing powers, and desire to see things. You notice things very well, and remember them distinctly when you can see.

FULL—Have much curiosity to see and know about what interests you, to hear the news, perhaps the gossip of the day, to see what others wear, and how they look, but you pass things unnoticed on the street; are quite inquisitive, disposed to ask questions.

—*Full*—Are quite a close observer; see what is to be seen. Your eyes are open, and to some purpose; yet you are not disposed to a very close scrutiny, nor scanning of details.

+*Average*—Have some disposition to observe and notice things, but you are not very curious nor inquisitive.

AVERAGE—You generally retain a tolerably distinct recollection of what you have seen, but not the closest nor entirely accurate.

—*Average*—Has some, yet no great curiosity, and desire to see things.

MODERATE—Is rather deficient, yet not palpably so, in observing power and desire; not sufficiently specific.

SMALL—Is slow to see things; attends little to particulars.

VERY SMALL—Sees scarcely anything; regards things in the gross.

—:—

25. *FORM—Recollection of Shape, Faces, Looks.—Located between the eyes; crowds them apart.*

VERY LARGE—Never forgets the countenance, form, etc., of persons and things seen; easily learns to read and spell correctly; reads and sees things at a great distance; has excellent eyesight. You ought to be able to write a good hand.

—*Very Large*—You hardly ever forget a face into which you have looked.

+*Large*—Are endowed with an excellent memory of faces, forms, features, shapes, outlines, etc. If you once see a face you remember it. You can distinguish the forms of those you know at quite a distance.

LARGE—Notices, and for a long time remembers, the faces, countenances, forms, looks, etc., of persons, beasts, things, etc.; once seen, knows by sight many whom he may be unable to name.

—*Large*—You have a very good memory of faces, when you try to remember them, but are often careless of noticing people, and may forget them.

FULL—Remember faces, features, forms, outlines, shapes, etc., well, but not as distinctly as some do. You are, also, a very good judge of them.

—*Full*—You remember faces, forms and features, well, when you can see them, but defect of vision is marring this power to some degree.

MODERATE—Must see persons several times before you can recollect them, sometimes doubts whether you have seen certain persons.

—*Moderate*—Your memory of features, faces, forms, outlines, shapes,

etc., is not very distinct nor retentive. Should cultivate a disposition to observe and remember faces, forms.

AVERAGE—Your memory of forms and faces is only tolerably fair.

—Average—Recollects forms, faces, etc., with difficulty.

SMALL OR VERY SMALL—Has a miserable memory of persons, looks, shape, etc.; fails to recognize even those he sees often.

—:O:—

26. *SIZE—Sense of Height, Breadth, Length, Bulk—Located at the inner angle of the brow, near the Nose.*

VERY LARGE—Detects disproportion, and judges of size, with wonderful accuracy, by intuition, and as well without as with instruments; cannot endure inaccuracy.

—Very Large—Have a most remarkably accurate eye; can tell the distance from one point to another, how far, how near; can measure any article, almost as well by the eye, as others can by rule.

+Large.—You are a very good judge of the bulk or measurement of a body; apt to detect its deficiency or overplus when interested in it.

LARGE—Has an excellent eye for measuring proportion, size, height, angles, perpendiculars, etc.; quickly detects disproportions in them.

—Large—You have a very accurate eye in determining size, bulk, proportion, length, breadth, thickness, etc.

+Full—Are a very good judge of the size, bulk, proportion of any object you see. Have generally a correct eye, in measuring distances.

FULL—Can measure ordinary and familiar distances well, yet shows no remarkable *natural* talent in it.

—Full—You have a tolerably accurate eye in determining size, bulk, and proportion, but are not gifted in this respect.

+Average—Have some disposition to observe and notice things, but you are not very curious nor inquisitive.

AVERAGE—You generally retain a tolerably distinct recollection of what you have seen, but not the closest nor entirely accurate.

—Average—Measures bulk with tolerable, but not great, accuracy.

MODERATE—Is rather deficient in measuring by the eye; with practice, may do tolerably well in short, but fails in long distances.

SMALL—Judges of relative size, etc., very inaccurately.

VERY SMALL—Can hardly distinguish mountains from molehills.

—:O:—

27. *WEIGHT—Balancing—Climbing—Shooting—Sense of Gravity—Located beneath the brow, next to Size.*

+Very Large—You are remarkable for your skill in balancing, in determining and maintaining the center of gravity.

VERY LARGE—Has this power to a wonderful extent; easily learns to walk a rope, to climb as a sailor would, to balance on tiptoe, to hold a body in equipoise, to ride well.

—Very Large—On very high places, you become dizzy-headed and suffer very unpleasant emotions, but you rarely miss your footing, or stumble, or fall.

+Large—You have a nice, intuitive perception of the laws of gravitation, hence you can maintain your balance easily and safely, even on high places.

LARGE—Can walk on a high or narrow place; hold a steady hand,

throw a stone or ball, and shoot straight; ride a fractious horse, etc., very well.

—*Large*—You can maintain your balance very well, even on a high place; are endowed with a fair, intuitive perception of the laws of gravitation.

+*Full*—Keeps his center of gravity well, but ventures little.

FULL—Have naturally very fair ability to balance, but you hardly exercise this faculty enough to develop it.

—*Full*—You shrink from climbing high, dangerous places, for you get dizzy-headed, and suffer from painful and indescribable emotions there.

AVERAGE—Have only a tolerably nice, but very accurate sense of weight, balance. Have rather a vague idea of the laws of gravitation.

—*Average*—Balances himself very well in ordinary cases, yet has no great natural talent in this respect.

MODERATE—Can not maintain your balance very well on a high place; not much of the ability to climb, to equipoise, to fling a stone.

—*Moderate*—Maintains his center of gravity, etc., rather poorly.

SMALL—You could not balance yourself on a high place, but would be likely to become dizzy, "and topple headlong down."

—:O:—

28. COLOR—*Perception of Color, Shades, and Tints—Located in the middle of the Brow.*

VERY LARGE—Has taste and talent for comparing, arranging, mingling, applying, and recollecting colors; is delighted with paintings.

—*Very Large*—Are remarkably sensitive to fine colors. If you were a painter, would be a colorist, and delight in Titian.

LARGE—Your eye is very sensitive to fine blendings of colors, so much so as to be pained by violent contrasts, or strong mixtures. You delight in delicate tints and shades, and hence will love to contemplate fine paintings.

—*Large*—Would, with due practice, color nicely, paint well.

+*Full*—You can judge of colors tolerably well, and can remember them when you try, and are pleased by a proper blending of them.

FULL—You might, by practice and discipline of the eye, attain much success in coloring, in painting. but, without such discipline will not be sensitive to the more delicate tinges, and hues, and colors.

—*Full*—With practice, compares and judges of colors well; without it does not excel.

+*Average*—You take some interest and pleasure in colors but not much; are not apt to notice the nicer blendings of the more delicate hues.

AVERAGE—With practice in coloring, you might attain some success, but not great skill; might learn to paint houses, ships, wagons, signs, etc.

—*Average*—Can discern and recollect colors, yet seldom notices them.

MODERATE—Aided by practice, can discern and compare colors, yet owes less to nature than art; seldom notices colors unless obliged to, and then soon forgets them.

—*Moderate*—Are not very apt to observe colors, unless they are strong, or in glaring contrast. You seldom notice the color of garments.

SMALL—Seldom observes the color of one's hair, eyes, dress, etc.; can not describe them by what they wear, or compare colors apart; hardly distinguishes primary colors by candlelight, much less shades.

VERY SMALL—Can tell white from black, but do little more.

—:O:—

29. *ORDER—Method—System.—Located near the outer angle of the brow, next to Color.*

+ *Very Large*—Is very precise and particular to have every *little* thing in its place; literally tormented by disorder; is fastidious.

VERY LARGE—Has a place for things, and things in their places; can find even in the dark, what *he alone* uses; is systematic; annoyed by disorder.

— *Very Large*—Are very much annoyed at disorder and irregularity, at interruption or disturbance of your affairs. A little thing out of place frets you.

+ *Large*—You should restrain order, should give yourself more ease, freedom, naturalness, *abandon*; should learn to let things slide.

LARGE—Are rather formal, stiff, prim, precise, punctilious. Cultivate naturalness, childlike simplicity, and freedom in action, behavior.

— *Large*—Are very regular, tidy, systematic, orderly and precise in all your arrangements—what some would call “old maidish.”

+ *Full*—You like to see things in their place, and take much pains to put and keep them there, though none too much; are generally rather orderly.

FULL—Like to see things neat, tasty, and pretty, but you are not very regular nor systematic in arranging them. Not so orderly as tasty.

— *Full*—You like to see things in order, and if you have control of others, may induce them to keep them so, but not very apt to do it yourself.

+ *Average*—In some things you are quite orderly, and particular, but in others, such as you deem less important, you are lax and indifferent.

AVERAGE—Appreciates order, yet not enough to keep it.

— *Average*—You like well enough to see things in their places, but do not care a great deal about it, do not trouble yourself much about disorder.

MODERATE—Are rather untidy, careless, and disorderly; should cultivate order, system, arrangement.

— *Moderate*—Likes, but does not keep order; allows confusion.

SMALL OR VERY SMALL—Is nearly destitute of order and system.

—:O:—

30. *CALCULATION—Mental Reckoning—Numbers—Located at the external angle of the Brow.*

+ *Very Large*—Has an intuitive faculty of reckoning even complicated sums of figures in his head; delights in it.

VERY LARGE—Can add, subtract, divide, etc., in your head with facility and correctness; become a rapid accountant, delight and excel in arithmetic.

+ *Large*—You succeed more than ordinarily well in the use of numbers; could multiply, divide, add, subtract, and count correctly, easily and rapidly.

LARGE—Take delight in mathematical computations, in statistics.

— *Large*—You would succeed excellently well in the higher mathematics.

+ *Full*—Aided by rules and practice, may excel in reckoning figures.

FULL—You succeed in the use of numbers, as in adding, subtracting, counting, etc., in the higher mathematics, but are not remarkable for ability nor genius in this way.

—*Full*—You would succeed much better in the higher mathematics, in geometry, trigonometry, than in the ground rules of arithmetic. You would succeed in the abstruse mathematics, as algebra, better than in the more practical and every-day use of numbers.

+ *Average*—You would succeed fairly in the use of numbers, if you found it necessary to study and use them, but you will hardly delight in it.

AVERAGE—Show some ingenuity in finding out ways for the solution of mathematical problems, for attaining the sum total, but you are not very apt at the mere use of numbers, as in multiplying, dividing, etc.

—*Average*—If you find it necessary to use figures much, you will learn them fairly well, but otherwise, will show but little ability in this direction.

MODERATE—Are not apt in the use of numbers, in multiplying, adding, subtracting, dividing, counting, remembering how many, nor in anything depending upon a nice and ready appreciation of numbers; by practice and rules, may reckon figures quite well.

—*Moderate*—Does sums in his head rather slowly and inaccurately.

SMALL—Are not free nor easy in multiplying, dividing, adding, subtracting, counting, nor in any way using or remembering numbers.

—*Small*—Is dull and incorrect in adding, dividing, etc.; dislikes it.

VERY SMALL—Can hardly count, much less go farther.

—:o:—

31. LOCALITY—*Direction—Desire to Travel and Study Geography—Located each side of Eventuality, over Size and Weight.*

+ *Very Large*—Never forgets the looks, location, or geography of any place, or any thing, you have ever seen; are even passionately fond of travelling, scenery, geography, etc. You can find your way easily and readily, in strange places.

VERY LARGE—Have an insatiable desire to travel.

+ *Large*—Have a very retentive memory of the localities you have visited, and of the objects you have seen. You love to travel.

LARGE—Recollect distinctly the looks of places, where you saw things, etc.; seldom lose yourself, even in the dark; have a *strong* desire to travel, see places, etc.

+ *Full*—You remember well the places you see, the localities of objects.

FULL—Although not remarkably apt at finding your way in new or strange places, you have a great desire to travel, to see the world.

—*Full*—Remembers places well, yet is liable to lose himself in a city or forest; ordinarily shows no deficiency; seldom loses himself.

+ *Average*—Have a fair though not excellent, recollection of places.

AVERAGE—Have a desire to travel, to see strange countries, but if left to your own guidance only, would be very apt to lose yourself.

—*Average*—Do not bear well in mind the points of the compass, but when you travel, are apt to get "turned round."

MODERATE—You have not a very distinct nor retentive memory of places, localities, the relations of objects, the points of the compass.

— *Moderate*—Recollects places rather poorly ; sometimes gets lost.

SMALL—You have but a very feeble recollection of localities.

VERY SMALL—Have little geographical or local knowledge ; seldom observe where you go, or find your way back.

—:O:—

LITERARY FACULTIES.

Large.



These collect information, remember history, anecdotes, matters of fact, and knowledge in general ; they impart also the knowledge and recollection of words and the power to write and speak. These may be deficient while both the perceptive and reasoning faculties are strong, and the person will be scientific and philosophical, but will not have the

Small.



power to recall his knowledge with clearness and rapidity, or to express it with fluency and precision.

LARGE—You perceive and remember the actions, incidents, and events which take place ; treasure up historical information ; and collect facts for the reasoning powers to scan, reflect upon, and investigate ; can execute well, and show off to good advantage ; great scholastic ability ; much literary taste.

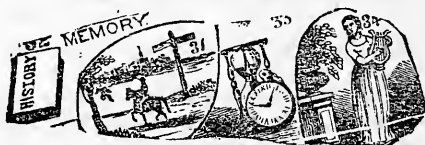
VERY LARGE—Have a remarkable memory ; great facilities for acquiring knowledge, and general information ; should be well informed, if not learned, and very intelligent ; are capable of becoming an excellent scholar ; have a great passion for literary pursuits ; a remarkably knowing mind.

FULL OR AVERAGE—Have a general recollection of leading events, remarkable occurrences, and interesting particulars ; apt to forget details ; rather fond of history and literature ; could make a ready scholar by proper culture.

MODERATE OR SMALL—Have an ordinary memory ; no taste for history or literature.

—:O:—

LITERARY RETENTIVES.



32. *EVENTUALITY*—Memory of Facts—Historical Power—

Located in the middle of the forehead, above Individuality.

VERY LARGE—Never forgets any occurrence, even though it is trifling ; has a craving *thirst* for information and experiment ; literally devours books, newspapers, etc. ; commands an astonishing amount of information.

— *Very Large*—Your memory of events is remarkably retentive.

+ *Large*—Have a clear and retentive memory of historical facts, general news, what you have seen, heard, read, etc., even in *detail*.

LARGE.—You could learn well anything pertaining to history.

— *Large*—Your memory is slow to get, but sure to hold.

+ *Full*—Recollects leading events, and interesting particulars, and has a good memory of occurrences, yet forgets less important *details*.

FULL.—You get an idea very readily, and are apt at committing, but you soon forget again. Your memory of facts, stories, events, circumstances, etc., is very fair, when you try to remember, but you are too indifferent to try.

— *Full*—Your memory of events was once very fair, but it is fading. You remember much more distinctly what happened many years ago, than what happened lately.

+ *Average*—You remember very well what interests you much, but of that in which you take less interest, you are apt to be forgetful.

AVERAGE.—You sometimes complain of want of memory in reading, etc., where it is really not at fault, but where the defect is want of attention.

— *Average*—Your cares and trials are killing your memory. Failure of health, or use of tobacco, or trouble of the brain or nervous system, or some such physical cause is impairing your memory.

MODERATE—Recollects generals, not details; is rather forgetful.

— *Moderate*—Your memory of facts, incidents, circumstances, stories, narratives, etc., is not very retentive but rather treacherous and poor.

SMALL—Yours is a very treacherous and unreliable memory of events.

VERY SMALL—Has no memory; forgets everything.

—:o:—

33. *TIME*—*Dates*—*Hour, Day, Week, Year*—*Located above the middle of the brow, beside Locality.*

VERY LARGE—Remembers with wonderful accuracy the *time* of occurrences; is punctual; tells the time of day.

— *Very Large*—Have an extraordinarily retentive memory of dates.

+ *Large*—You have a more than ordinarily good memory of dates. Can beat time to music accurately and well.

LARGE—Tells dates, appointments, ages, time of day well.

FULL—Your memory of dates is very fair, but not the best.

AVERAGE—Notices and remembers dates, times, etc., fairly.

+ *Moderate*—Your remembrance of the time at which anything occurred, whether after or before any other occurrence, is not good.

MODERATE—Has poor memory of dates, time, when.

SMALL—Forgets dates, the time things took place.

— *Small*—You have little idea of the flight of time.

VERY SMALL—Apt to forget his own age and other things.

—:o:—

34. *TUNE*—*Sense of Harmony, Tone, Melody, Music*—*Located between the outer angles of the eye and Ideality.*

VERY LARGE—Learns tunes by hearing them sung once or twice; is literally *enchanted* by good music; shows intuitive skill, and spends much time in making it; sings from the *heart*, and with melting pathos. You are very fond of the *passional, martial* music.

— *Very Large*—Are passionately fond of music, of melody, of harmony. Have an exquisite ear and a fine taste.

+ *Large*—Are very fond of music, and you have a fine ear, and can easily learn the tunes you hear, and will take delight in reproducing them.

LARGE—Easily catches tunes; learns to sing and play on instruments by rote; delights in singing; has a correct musical ear.

+ *Full*—Are fond of music, and are much influenced by it, and with proper culture, might become a good singer, or player, or perhaps both.

FULL—Are very fond of music, perhaps passionately so, and have a very good taste in that way, but not much skill in making it.

— *Full*—With proper training and practice, you might attain success in instrumental music, but perhaps not so good in vocal.

AVERAGE—With proper discipline, you might learn to sing or play from notes, and mechanically, but will not be apt to attain excellence in music.

— *Average*—Are quite fond of music, but you will not be likely to attain skill in making it.

MODERATE—You are not very fond of music, nor will you be apt to attain skill in producing it, yet, with culture, might succeed.

— *Moderate*—Aided by notes and practice, may sing, yet it will be mechanically; lacks that soul and feeling which reaches the heart.

SMALL—Learns to sing or play tunes either by note or rote with great difficulty; sings mechanically, and without emotion or effect.

VERY SMALL—Can hardly discern one tune or note from another.

—:O:—

35. *LANGUAGE—Communicativeness—Desire and Ability to Talk—Located back of and a little above the Eyes; crowds them out.*

+ *Very Large*—Has by nature astonishing command of words, copiousness and eloquence of expression, and verbal memory; quotes with ease; is an incessant talker; has too many words.

VERY LARGE—Are a free, easy, fluent, ready talker, seldom, if ever wanting for words to express your ideas and sentiments. Take great delight in an eloquent speech, in copiousness of language. You ought to be a fine conversationalist, rich full and free. You take pleasure in talking to yourself at times, in reciting verse or prose. With proper culture and discipline you might be a fine public speaker.

— *Very Large*—You have such a desire to speak when excited, that you sometimes let your thoughts out too fast and far, and afterwards regret it.

+ *Large*—You could learn languages easily and readily, and use them too. Might be a fine linguist.

LARGE—Are a free, easy, ready, fluent talker and speaker.

— *Large*—You would, with preparation and practice, write finely, easily and freely, but you are not quite so ready in speech, in conversation.

+ *Full*—You are tolerably free in your use of language; not remarkably so. Speak with directness, terseness, force, and vigor of expression, but you do not use many words; do not incline to redundancy.

FULL—With proper practice and culture, you would write well, but you are not so apt, so free and easy, in conversation, in speech; have a great desire, an intense ambition, to be a public speaker.

— *Full*—You speak quite freely when you are with a common every-

day friend, but when in large companies, you hesitate and want for words.

AVERAGE—Your language is not sufficiently free and easy to express your sentiments readily in conversation, nor as a public speaker; yet with practice, and discipline, you might write well.

—*Average*—You speak rapidly, when excited, but you use few words, and they are rather dry, and inexpressive, and meagre; are ambitious to be a public speaker, but you have not language enough to succeed to your satisfaction.

+ *Moderate*—You are not very free nor easy in your expressions, nor apt in your use of language. Your words are dry.

MODERATE—When excited, you endeavor to speak faster than your words will come, and hence you hesitate, appearing to stammer.

—*Moderate*—You have a good idea of expression, but defect in either organs of speech or hearing, prevents your attaining the sounds of words.

SMALL—Often hesitates for words; employs too few; may write well, and be a critical *linguist*, but cannot be an easy fluent *speaker*.

—*Small*—Employs few words, and those common-place; in speaking, hesitates much; is barren in expression; commits slowly.

VERY SMALL—Can hardly remember or use words at all, or read.

REASONING FACULTIES.

Large.



GALL.

These give an originating, philosophizing, investigating, penetrating cast of mind, a desire to ascertain causes, effects, and abstract relations, to originate, invent, contrive, combine, classify, analyze and discriminate.—*Located above the Perceptives in the central and upper forehead*, constitute the store house of the mind and laboratory of the soul. Give scholastic ability, Philosophical knowledge and intellectual power. Reason,

Small.



IDIOT.

think, investigate laws and principles; contrive, create and originate ideas.

LARGE OR VERY LARGE—*Has superior judgment; great depth and strength of mind*; ability to acquire, retain and communicate knowledge. Is a good counsellor, and a profound thinker. With other conditions favorable can rise to pre-eminence.

FULL OR AVERAGE—*Possesses fair capacities of the kind above described*; other conditions being favorable with cultivation and assistance, can rise to distinction.

MODERATE OR SMALL—Is incapable of planning or reasoning correctly, may improve by culture and execute well under the direction of others.

36. **CASUALTY**—*Reason*—*Traces causes and effects.*—*Located in the upper part of the forehead, outside of Comparison.*



36

+ *Very Large*—Is endowed with a deep, strong, original, comprehensive mind. powerful reasoning faculties, great vigor and energy of thought, first-rate judgment, and a gigantic intellect.

VERY LARGE—Plans well; can think clearly and closely; is always inquiring into the *why* and the *wherefore*—the causes and explanations of things; always gives and requires *the reason*;

has by nature excellent judgment, good ideas, and strong mind, etc.; are always wondering why things are thus and so.

— *Very Large*—Have an extraordinarily deep, cause-inquiring mind. You have a great disposition to reason, to wonder why and wherefore, to trace out the causes of actions or phenomena.

+ *Large*—Are very apt to theorize, plot, and plan, and you take delight in abstractions, in abstruse studies, deep problems.

LARGE—If your chances and culture are good, you will be quite a deep thinker, otherwise, will only be known for a generally good judgment.

— *Large*—Have a plain, cause-inquiring turn of mind; rather a solid judgment, and tolerably practical withal; disposition to investigate.

FULL—Adapts means to ends well; has an active desire to ascertain causes, yet not a deep, original, cause-discovering and applying mind.

— *Full*—Have very fair ability and inclination to trace causes to their effects, and effects to their causes—to reason.

+ *Average*—Glean knowledge readily, and criticise opinions, and principles, and theories, closely; but do not reason deeply.

AVERAGE—You like to know the why of occurrences, theories, etc., but you do not trouble yourself greatly to ascertain them.

— *Average*—You ask many questions about the how and wherefore of things, but you are not a very deep thinker; have some, but no great, ability to plan and reason.

+ *Moderate*—Are rather slow of comprehension; deficient in adapting means to ends; have not good ideas or judgment.

MODERATE—You ask many questions about the how, and even the why, of incidents, and occurrences, and theories, but you do not reason deeply.

— *Moderate*—You do not reason well from cause to effect.

SMALL—Have a weak, imbecile mind: cannot contrive or think.

VERY SMALL—Little idea of causation; is a natural fool.

—:o:—

37. *COMPARISON—Analogy—To Criticise—See Difference, etc.—Located in the center of the upper forehead, between the organs of Casuality.*



VERY LARGE—Are endowed with an extraordinary amount of critical acumen; analytical, comparing, and illustrating power.

— *Very Large*—Have a happy talent for comparing, illustrating, criticizing, arguing from similar cases, discriminating between what *is* and *is not* analogous, or in point, classifying phenomena, and thereby ascertaining their laws, etc.

+ *Large*—You take pleasure, perhaps delight in criticising analytically, in finding the faults and flaws, and maybe the perfections of things.

LARGE—Are very apt to institute comparisons between one thing and another, to trace out analogies, similarities, dissimilarities. Have something of a disposition to criticise, and dissect.

— *Large*—Are apt to use the words *like* and *unlike*, in writing or speaking, to use the comparative or superlative degree. Have a good eye for physical comparisons. You could tell very readily which of two bodies was the longer or shorter, or higher or lower, or larger or smaller.

FULL—You appreciate fine comparisons, and sometimes originate appropriate ones; are tolerably apt at analyzing and reasoning from analogy.

- Full*—Illustrates, discriminates, etc., well, but not remarkably so.
- AVERAGE—Perceives striking analogies; illustrates tolerably well.
- Average*—You take some interest and pleasure in fine comparisons.
- MODERATE—Are not very apt in tracing analogies, similarities.
- Moderate*—May discern obvious similarities, yet overlook others.
- SMALL—You seldom recognize similarities or dissimilarities.
- VERY SMALL—Are almost destitute of this power.

—:O:—

C. HUMAN NATURE—*To Judge of Character—Physiognomy.*

—*Located above Comparison, in the center of the front head.*



+ *Very Large*—Perceives, as if by intuition, the character and motives of men from their physiognomy, conversation, etc.; is suspicious, and seldom deceived; *naturally* understands human nature.

VERY LARGE—You generally read human character, and human motives very correctly, only that you take people to be quite as bad as they are; are jealous and suspicious of the motives and conduct of others.

— *Very Large*—You delight in studying human character.

+ *Large*—Are apt to decide, on short acquaintance, as to the character of those you meet, and are seldom mistaken in any important point.

LARGE—You like to study character, and to observe what different persons would do, or how they would act, in different circumstances.

— *Large*—On entering the presence of another, you quickly and instinctively and intuitively understand his mood or tone of feeling. Are apt to make up your mind at once on seeing and being introduced to a stranger, as to whether you would like him or not.

+ *Full*—In the business affairs of life, you read men closely but in determining the nicer, finer poetic shades, you are apt to err.

FULL—You read human nature, men's motives and characters, tolerably closely and well, but not remarkably so.

— *Full*—Are very quick to decide as to whether you would like or dislike a stranger.

+ *Average*—You take some interest and pleasure in the observation and study of character, but you are no great adept in that way.

AVERAGE—You are governed in your estimate of people, more by feeling than philosophy.

MODERATE OR SMALL—Seldom suspects others; is easily imposed upon, learns human nature slowly; does not know well how to take men.

EXPERIMENTIVENESS—*Desire to experiment; love of new contrivances, originality; ability to discover unknown principles, leads to mechanism; new inventions.*

PERFECTIVENESS—*To improve, plan, and execute in a poetic style.*

DISCRETION—*Expediency, rectitude, practical, moral will—Located between Cautionness and Conscientiousness.*

MIGRATIVENESS—*Disposition to change, migrate; to undertake distant, new and doubtful enterprises.*

IMPERATIVENESS—*Desire to command, lead, direct others.*

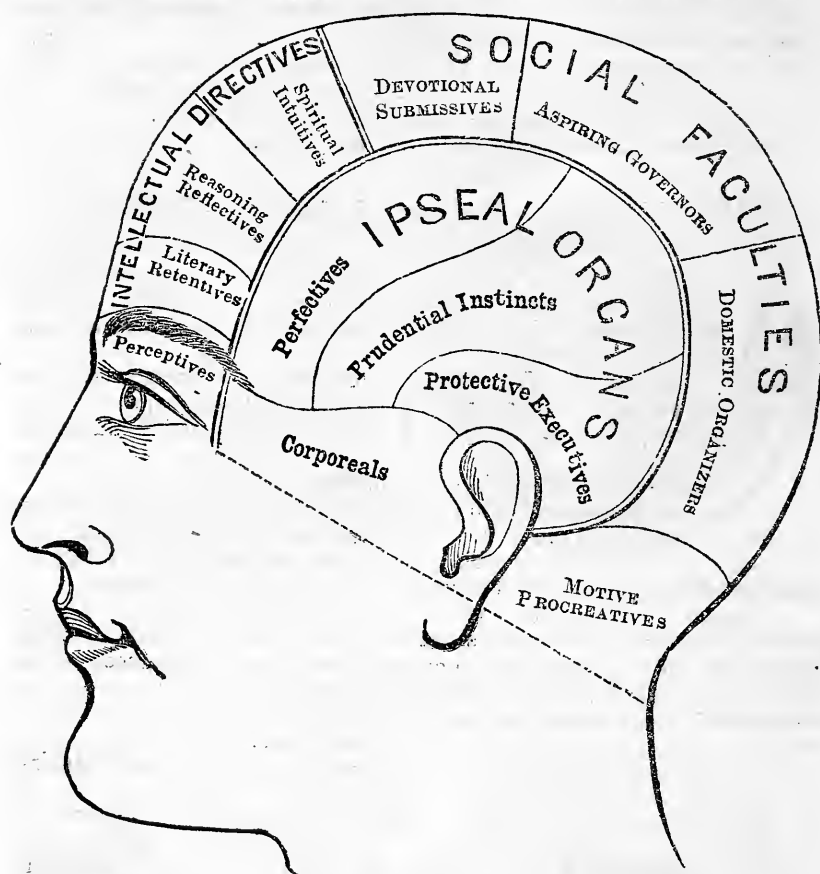
CREDENTIVENESS—*Confidence in what is said or written.*

SUBMISSIVENESS—*Desire to submit, conform and obey usages and customs.*

CRITICISM—*Desire to dissect, criticise, and expose inconsistency.*

NATURALNESS—*Ability to see the relation of things, study nature.*

KNOW AND BE TRUE TO THYSELF.



IMPROVED SYSTEM OF PHRENOLOGY.

PRACTICAL CLASSIFICATION AND NATURAL GROUPING OF THE PHRENO-ORGANS.

A careful study of the above *cut* and preceding pages is necessary to understand our improved system of mental philosophy.

Nature classifies all her works into orders, genera, and species.

The brain is naturally divided into three classes of organs, which correspond in functions to three divisions of the body, viz:

DIRECTIVES, IPSEALS, AND SOCIALS.

The anterior lobe of the brain with the external senses in the face constitute the *Directive* class.

The middle lobe of the brain with the nutritive organs in the neck, chest, and abdomen constitute the *Ipséal* class.

The posterior lobe of the brain with the posterior lower part of the body constitute the *Social* class.

We find a divine trinity in all things.

We may compare this classification of the mental organism to the colors in lights, notes in music, or zones of earth.



FRANKLIN, PHILOSOPHER AND STATESMAN.

tions and love nature; throw the head back, walk erect; expand the lungs, develop the chest; breathe deeply, eat heartily, and think less; travel and recreate, learn from observation and real life; be much in the open air and sunlight; avoid mental excitement and close study.



SMALL IPSEALS.

perish or lessen with use. Avoid trade, speculation, covetousness, and

THE DIRECTIVE INTELLECT OF forehead gives judgment, enlightens and tempers the mind as the temperate zones do the climate, enabling man to become a productive, perfective, developing creator.

TO CULTURE.—Think, study, read, write, travel, join in discussion; hear lectures, and associate with the intelligent; exercise the mind in every possible way; eat less; study and meditate much.

TO RESTRAIN.—If intellect is not restrained, it will consume the body; the tree of life will grow all to top, and fall for want of roots or trunk; keep up balance, cultivate the physical energies, vitality, muscles, and back brain; live in your affec-

THE IPSEAL FACULTIES correspond to the frigid zones. Located around and above the ears.

When large and active they chill and freeze up the love and sympathy of the soul, creating a cold, contracted, selfish, penurious, parsimonious, and miserly spirit.

TO CULTURE.—Be diligent in business, study the fine arts, commerce, trade; invent and speculate; strive to perfect and enrich yourself; attend to the wants of body and mind; look well to your own interest.

TO RESTRAIN AND CONTROL.—Quite difficult. Man is a selfish being. "The love of money is the root of all evil." Strive to obtain the true riches, those that cannot



the society of the miserly. Cultivate the social affections and directive aspirations.



HAMILTON, AUTHOR OF THE CONSTITUTION.

yourself to work and business, or in the closet with books; take as little interest as possible in family, government, or religion; attend to yourself, to the enriching of your own soul, filling your pocket, or feasting the body; be a hermit, a miser, an epicure, so far as you can.

TWELVE PRIMITIVE GROUPS OF MENTAL FACULTIES.



HARMONIOUS DEVELOPMENT.

THE SOCIAL IMPULSES correspond to the torrid zone in creating a luxuriant growth of every virtue, emotion, and passion, enlarging the heart, quickening aspiration, inspiration, love, and affection, expanding the mind, multiplying the species, developing and perfecting the character of man.

TO CULTURE.—Be loving, social, and devout; let your soul flow out to God and man, and all intelligent beings; be communicative, earnest, awake to the felicity and indescribable enjoyments of conjugal, social, and spiritual communion; make friends; link your destiny with others; unite with Church and State; aspire to the imperishable honors of the kingdom of God on earth and in heaven.

TO RESTRAIN.—Dwell alone; keep out of society; go into the country; muse and commune with Nature; think and study; confine

Each class of organs embraces four distinct groups of individual faculties, that co-operate and centralize in one controlling organ, which exerts a magnetic, modifying, and inspiring influence upon the rest, like the sun in the solar system.

These magnetic centers have their poles in the face, and form the features, and lie at the foundation of the great science of Physiognomy. Through these the Phreno-Organs commune with external nature, and make themselves manifest to the world of mind and matter.

We have analyzed, illustrated and located these twelve groups in the above cut and preceding pages. (See Chart and Com-

pass, pages 38 to 45.) These groups of brain-organs may be compared to the constellations of the zodiac, divisions of time, rudiments of science, tribes of Israel, or apostles of Jesus, in their spiritual significance, which we shall endeavor to explain in our forthcoming work on Natural and Spiritual Philosophy.

HOW TO MODIFY, CULTURE, AND RESTRAIN THE FACULTIES.

There is no excellence without culture, education, and discipline. The suggestions given for the culture and discipline of the groups and classes will apply to the individual faculties.

Genus First.—Directive Class.

PERCEPTIVES, RETENTIVES, REFLECTIVES, INTUITIVES.



LARGE.

THE PERCEPTIVE FACULTIES *center in Observation*; relate to *sight* and phenomena. Located around the eyes; give expression to the brows, create practical talent, ability to see and know.

TO CULTURE.—Wake up, look, see, take notice of everything; learn through the eyes, by observation and experience; try to be practical; let nothing escape your notice. Get a microscope; take cognizance of the smallest minutiae; of forms, size, weight, color, order, and number; study the exact sciences; accumulate facts and statistics; travel; read narratives; note down what you see and learn.

TO RESTRAIN.—Be indifferent to surroundings; close the eyes and look within; study, think, and meditate; call into action the higher faculties of the mind, the more interior aspirations of the soul.

RETENTIVE FACULTIES, above the Perceptives, *center in Memory*; retain facts, treasure up ideas, create literary talent. When large, give fullness to the lower forehead.

TO CULTURE.—Study history, read narratives, travels; note events, minute down every incident; systematize your study; be diligent and persistent in the cultivation of your memory; try to retain all you learn; be wide awake to the innumerable phenomena of Nature; treasure up in the mind every idea and occurrence noticed by the internal and external senses; remember this is the storehouse of the mind, source of infinite wealth. You will be rich or poor in proportion as you culture or neglect these faculties.

TO RESTRAIN.—Seldom necessary; still, the mind may become burdened with details. It is only necessary to divert the attention from them. Cultivate other faculties of the mind; pursue the opposite course suggested for their culture.



GALILEO.

THE REFLECTIVES *center in Reason*; give squareness and fullness to the upper forehead; relate to causes and effects, first principles, metaphysical science; create philosophy and profound research; throw the head forward, and give a meditative cast of countenance, as seen in the accompanying portrait of Galileo.

TO CULTURE.—Meditate, think, reflect, study metaphysical works; inquire into causes and effects; search out first principles; ponder upon the deep and unfathomable mysteries of the universe; endeavor to give a reason for the hope that is within you; see why things are thus and so.

TO RESTRAIN.—Get out of the closet away from your laboratory; direct your attention from abstract study, lest you derange the mind, become lost in thought and forget yourself; travel; go into active business; exercise your eyes and other faculties; behold the beauties and wonders of Nature.



LARGE.

THE INTUITIVE SPIRITUAL FACULTIES have their center in *Godliness*, or the faculty of *Faith*, which, like the eye when single, fills the whole body full of light. So faith can be cultured to visions, enabling us to see, eye to eye, face to face, with our Maker, to hold communion with invisible intelligences and the infinite. Godliness is surrounded by the six other faculties which make up the spiritual group.

TO CULTURE.—Wrestle in the spirit with the angel of the Lord in the soul, hunger and thirst after righteousness, and you will be filled. See Revelations, 3d : 20th. Cultivate your spiritual gifts; aspire after celestial, divine truth: watch and pray without ceasing till your eyes are opened to behold the beauties of the interior life; exercise all the higher faculties of the mind in every possible way; do not so much as eat with unbelievers; avoid everything of a gross, coarse, sensual nature; live on fruits and the finer, purer meats; follow Christ in every faculty; meditate upon the attributes of the divine mind; never sere your conscience, nor rob your soul, nor let anything prevent the growth of your spirit; follow your highest instincts, clearest conceptions of right; notice your interior impressions, visions, and presentiments; tune the harp of the soul to the celestial harmony and music of heaven.

TO RESTRAIN.—Blunt your finer sensibilities; avoid religious excitement; eat heartily; go out into earnest practical life; come down into the physical and natural; associate with the gross, coarse, and material; remember what is above you does not concern you. Many become lunny on these points, and destroy their happiness and usefulness.

Genus Second.—Ipseal Class.

CORPOREALS, EXECUTIVES, PRUDENTIALS, PERFECTIVES.



LARGE.

THE IPSEAL CORPOREALS center in *Appetite*; relate to digestion; thicken the face; have their poles in the cheeks; give fullness to the same; relate to the body and bodily wants.

TO CULTURE.—Eat and breathe; drink and enjoy life; develop the body, lungs, stomach, and vital organs; culture taste.

TO RESTRAIN.—Fast; work and think; cultivate the mind, soul, and spirit; be abstemious, industrious, studious.

THE EXECUTIVES center in *Executiveness*.—They are the steam-generators of the soul, the propelling power, the executives of the mind.





TO CULTURE.—Be forcible, resolute, energetic in all you think, say, or do; protect and defend yourself, friends, and interest; cultivate the war spirit; read the histories of wars, trials, and difficulties of men.

TO RESTRAIN.—Be a peace-maker; divert the mind from war; pray for your enemies; do good to them that hate and despise you; render good for evil; avoid strife and contention; be mild, gentle, passive.



THE PRUDENTIALS center in Prudence.—Avoid difficulty; prevent crime and disaster; foresee the evil, flee from it.

TO CULTURE.—Look before you leap; discretion is the better part of valor; an ounce of prevention is worth ten pounds of cure; watch and be sober; be ever on the alert; be silent and guarded, cunning and fox-like; culture policy.

TO RESTRAIN.—Be bold, fearless, frank, and candid, earnest and honest; despise deception and hypocrisy, duplicity and double-dealing; never procrastinate; be less timid and cowardly; culture a free, easy, communicative spirit.



THE PERFECTIVES center in Perfection, the beau-ideal of the soul. They are ever seeking to improve, perfect, and better the condition of things; to create; contrive and invent; establish heaven.

TO CULTURE.—Revel in the ideal, beautiful, and perfect; picture to the mind the embodiment of all that is desirable in life, love, and the future; culture perfectibility; be pure and holy; avoid everything that tends to stifle the fine sensibilities of the mind; be true to the highest conceptions.

TO RESTRAIN.—Check the imagination and wild fancy; lay the foundation before you paint and finish; attend to the realities and necessities of life; live in the practical, real, and actual; let poetry, fine arts, flowers, and elegancies alone; be solid, substantial.

Genus Third.—Social Class.

PROCREATIVE, ORGANIZING, GOVERNING, DEVOTIONAL, SUBMISSIVE.



THE PROCREATIVE group centers in Sexuality and physical life; develops and perfects the love-nature; has its poles in the lips; relates to the creation of society, multiplication of the species; fulfils the first commandment to multiply and replenish the earth, the desire to live and create life, move, and have a being; gives fulness and thickness to the nape of the neck, causes the head to project behind the ears.

TO CULTURE.—Struggle into being; live a hearty, earnest life; be active and diligent to improve and perfect your love-nature; develop a hearty sexuality, tenacity of life; mingle much with the opposite sex; dwell on the joys of Hymen; the indescribable felicity of the physical heaven; wed early; remember your future greatness depends much on the foundation you lay, the deep affection of your nature, the lowest manifestation of heaven, harmony, and unspeakable joy.

TO RESTRAIN.—Avoid the gate of hell, sure road of imbecility and death

secret vices, unrestrained passions, sensual indulgence, that undermine every virtue and sap the foundation of life; flee from vice, obscene books and associates, every vile temptation that seeks your life; associate with the pure and good; direct the attention to higher and holier enjoyments; bathe often in cold water, particularly the back of the head.



THE ESTABLISHING, ORGANIZING GROUP *centers in Home love*; creates love, sociality, and patriotism; lays the foundation of society, home, and country.

TO CULTURE.—Concentrate and focalize the energies upon one object, place, and purpose; strive to build up a family; maintain country; create society; patronize and encourage social organizations of every kind, such as family, Church, and State; be as friendly and loveable as possible; avoid the negative and neutral; work to redeem and perfect the race.

TO RESTRAIN.—Break out; travel; think upon the advantages and beauties of other places, the superiority of other homes and countries; remember you deprive yourself of many improvements, innumerable advantages and enjoyments, by contracting and confining the mind too much; awake to the broad, wide world, its innumerable opportunities and chances for improvement, enjoyment, and profit.



THE GOVERNING ORGANS *center in Self*; give dignity, stability, and controlling power; relate to government, society as a whole, all organizations of Church and State.



TO CULTURE.—Dwell upon the necessity and importance of divine government, the utility and advantage of social organizations; magnify your own importance; seek power, fame, notoriety, and office; be vigilant, firm, and inflexible in purpose; try to lead, direct, and control; be independent, self-reliant, and dignified.

TO RESTRAIN.—Pursue the opposite course from the one suggested above; remember humility is one of the greatest virtues, that you are egotistical, tyrannical, and wilful, and over-estimate your own powers; study the character of your superiors, and imitate their virtues.



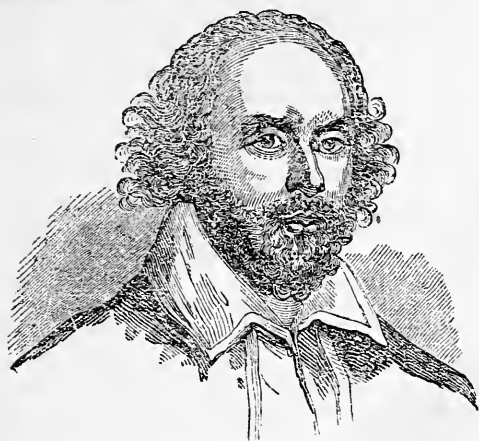
THE DEVOTIONAL SUBMISSIVE FACULTIES *center in Adoration*; create a desire to worship the superior and supreme; submit to the divine order and present condition of things; open the flood-gates of religious emotions; bring the soul to the Judge of

quick and dead; they are the foundation of religious and spiritual life; create unearthly, spiritual wants.

TO CULTURE.—Study theology; practise prayerful meditation, spiritual devotion; dwell upon the endless joys and grandeur of heaven, the wisdom, majesty, and justice of God; seek salvation and eternal life, free and constant communion with the spirit-world; remember this life is but a shadow, a temporal and transitory state; study the Scriptures and spiritual books.

TO RESTRAIN.—Study the works of atheists, deists, and pantheists; be natural and material; avoid religious excitement; recreate; divert the

attention from wild, luring, and immaterial notions; eat heartily and work hard; remember prayer and fasting facilitates spiritual development.



SHAKSPEARE.

CONFIGURATIONS OF THE HEAD.—A symmetrical head should be so shaped that the top of the ear is precisely in the center of the space from the most prominent point of the forehead to that on the back side of the head. A head of this shape shows a well-balanced disposition; and the person owning it has enough animal energy in the rear to keep in play the intellectual faculties in front. Such a person, if he have the right-shaped head in other respects, is generally intelligent, industrious, and thrifty. A person with a full brain in front, and little or no prominence in the head behind the

ears, may be smart enough, but is never active or energetic. There are a great many talented people with this peculiarity of brain. They have all the necessary qualifications to make them great geniuses, but lack animal energy. A person whose head is prominent in the center of his forehead always has a good memory; and if his eyes bulge out large and round, he will make an excellent public speaker or writer. One whose eyebrows nearest the root of the nose are very prominent has great perceptive faculties, a quick understanding, etc. A person whose forehead is wide from one side to the other, and swells out with a prominence on each side, generally has original ideas, and seldom imitates anybody else. If the prominence extend back toward the top of the ear, he is undoubtedly an original wit, and probably a poet. Many people imagine that a high forehead is always a mark of intellect. It is a popular error. I have known inveterate rogues and thieves to have high and prominent foreheads. It is the *shape* of the forehead, connected with other peculiarities of the brain, that marks the genius. Some men of a very high order of talent have low foreheads. The moral faculties are developed in the top of the head. A person with prominent brain from forehead to crown you may judge to be benevolent, conscientious, and possessing much self-respect and dignity. The selfish propensities are at the sides of the head, such as caution, secrecy, and love of money and power. A man may have a tolerably prominent head on top, very fair mental faculties in front, with pretty good energy in the rear; and yet, if he have a predominance of these side organs, particularly those of secretiveness and acquisitiveness, behind the ear, he will probably be a genteel rogue or swindler. The low and sneaking thieves have the side organs, without much development of the intellectual or moral ones as above described. A vain man or woman will have a high crown. A long head from front to rear indicates talent and affection. Nature classifies all her works into orders, genera, and species. Form constitutes her great base of this classification. She always does up similar characteristics in like configurations. All things alike in character are so in

form. And since the brain is confessedly the organ of the mind, its special form must, of course, correspond with the special traits of character. In short, the correspondence between form and character is absolute and universal—on a scale at once the broadest and most minute possible.



SIGNS OF LONGEVITY.—A positive way of testing your powers of longevity is by measuring the base of the brain. Pass a cord around the head from the corner of one eye to the other, over the most prominent place on the back of the head. Measure the distance from the cord to the ear-hole. If an inch or over, accidents excepted, you will live to a good old age; if three-fourths of an inch, you stand a fair chance to be old; if half an inch, you are in danger of dying young—a light sickness will carry you off; less than half an inch shows that the person is undoubtedly short-lived. The base of the brain

is the seat of vitality; and you can count upon your vitality and tenacity of life as above. Persons with good and very strong teeth generally live to be old. If the lines in your hand are strongly marked and of a good pink color, it is a sign you will live to a good old age. Those of middle stature, with a full chest—that is, a chest thick through from breastbone to back—are usually long-lived.

The more perfect and harmonious the organization, the more compact and enduring the constitution, mixed and blended the temperaments, as seen in the above portraits, the greater the longevity. The mental and spiritual should predominate, in the order of their creation, over the animal and passions. Aged persons are generally hard thinkers and workers, with a free, easy, though economized flow of vitality, and generally plump, full and round-featured in youth and manhood. Spherical forms are self-protecting, and meet with less obstacles than angular, ill-made organisms.



The elephant, whose features are ever full and even, lives for hundreds of years. To live long, one must be contented, cheerful, and happy, aspiring after, and breathing in the divine influx, from the source of all life, whose creative energies animate the wonderful complex machinery of mind and body develop-

ing superhuman powers of endurance, creating an innate desire for eternal life. To prolong life, one should culture his deficiencies, mingle with opposite temperaments and kindred spirits; age with youth. Teachers who mingle much with the young are often long-lived. The judicious culture of every faculty is indispensable to symmetrical character, correct conceptions, or length of days.

NEWLY-DISCOVERED FACULTIES AND POLES OF THE VITAL ORGANS.

The face and features indicate the condition of brain and body. The stomach-poles are located opposite the double teeth in the centre of the cheek. Those of the heart immediately beneath. When these are healthy and vigorous, the cheeks are full, the lower jaw massive, and *vice versa*. The poles of the liver and lungs are located in the temple, and over the cheek-bone. When healthy and harmonious, the temples are full, the cheek-bones large, and fully equal to the lower part of the face. The more they predominate over the latter, the more the inclination and desire for pure air and out-door exercise. The temperament becomes spiritual and arterial in proportion as these predominate. When the temples are sunken, and a hectic glow is on the upper part of the cheek, the individual is consumptive and bilious, irritable, spleeny, and rapidly fading away. When the mind is absorbing, exhausting, and devouring the body, the vital energies of every part of the physical system are conscripted to supply their insatiable demands; the individual does not relish food, because the involuntary organs of digestion cannot command sufficient vital magnetism to digest it, and frequently forgets to breathe save the deep interior breath of spiritual life. The soul seems to be even anxious to take its flight. Such is the dual nature and wonderful mechanism of man. In proportion as one part predominates, the other becomes weakened, until the stronger monopolizes and controls the life forces, like vigorous plants overshadowing and absorbing the elements from the smaller. Hence the necessity of care, culture, and discrimination, in the proper upbuilding of the temple of man.

ANALYSIS OF SOME OF THE NEWLY-DISCOVERED ORGANS.

LOVE.—The attractive instincts. Life and energy of the soul. Essence of every faculty.

AFFINITY.—Attraction, intimacy, promiscuous caressing of congenial spirits.

SOCIALITY.—Desire to commune, associate, exchange thought, &c.

APPLICATION.—Patience, ability to bear and forbear, centralize the mind.

EMULATION.—Rivalry, desire to compete, excel, surpass, and supersede.

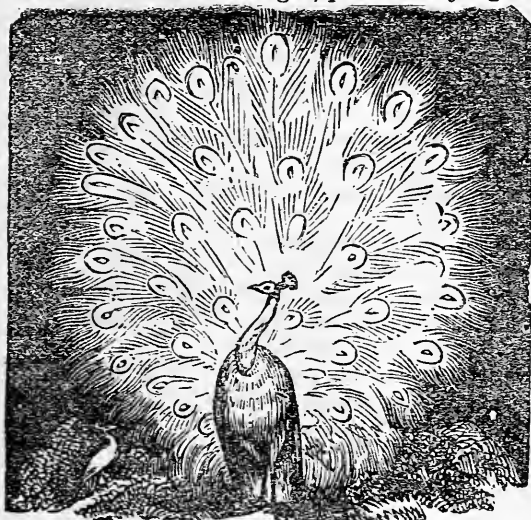
PRUDENCE.—Forethought, prudential judgment. To avoid disaster.

SELF-RELIANCE.—Confidence, self-respect, dignity, manliness, independence.

WILL-POWER.—The controlling element, interior mental force, weight of character, spiritual power, and magnetic element focalized.

PERSISTENCY.—Perseverance, tenacity of purpose, ability to surmount difficulties and obtain one's desires, chief element of success.

P R I D E.—Haughtiness, egotism, desire to emulate, to exalt, vaunt, and magnify one's importance.



DECISION.—Promptness, ability to command and control the judgment.
CIRCUMSPECTION.—Discrimination, sense of propriety in thought and action.

INTEGRITY.—Honesty, exactness, moral rectitude, sense of obligation.

JUSTICE.—Equity, sense of guilt, right and wrong, moral conviction.

MIGRATIVENESS.—Enterprise, faith in present effort, success, and happiness.

ANTICIPATION.—Expectation, chief source of happiness; present pictures of the future, excess, castle-building.

ADORATION.—Desire to commune with and worship the Supreme.

PRIORITY.—Respect for existing usages, established orders, ancient things.

CHARITY.—The crowning virtue, ability to see good and truth in all.

SYMPATHY.—The link of kindred spirits; enjoys and suffers with others.

GODLINESS.—Goodness, to seek the good of all, chief prompter of good works.

SPIRITUALITY.—The faculty of inspiration; ability to see and discern spiritual truth.

PURITY.—Conception of the perfect, pure, and holy.

POLICY.—Management, sagacity, ability to turn defeat into victory

STRATAGEM.—Evasion, intrigue, secret counsel, acuteness.

RESTRAINT.—Hesitancy, guardedness; to control and modify.

PROTECTIVENESS.—Defence, courage, resentment, to protect, guard shield, &c.

COURAGE.—Coolness, fearlessness, to defend and stand for right.

ENTHUSIASM.—Earnestness, zeal, love of excitement and active life.

GRANDEUR.—Extravagance, love of the vast, magnificent, boundless, terrific.

GAYETY.—Love of the gorgeous, gaudy, gay, the sublime shades of beauty.

HILARITY.—Love of sport, amusement, fun of the deepest and heartiest kind.

GESTURE.—Ability to conceive and express emotion, to communicate by signs and symbols, and to act out to life.

PRECISION.—Exactness, accuracy, neatness, nicety.

MEASURE.—Rhythm, time in verse, music, dancing, &c.

CHRONOLOGY.—Ability to compute dates; periodical calculations.

LANGUAGE.—The vehicle of thought, ability to communicate and convey ideas. We consider this faculty like every other, three-fold, viz; verbal, written, and symbolical. The latter is the universal language of the heavens, of departed spirits and angels. They have the ability to



By a singular arrangement, all the blood passing through the stomach, spleen, and pancreas, not used in them, passes directly to the liver, through vessels that divide and subdivide it in every part.

This great magnetic fountain of animal life secretes the wonderful properties of gall and bile which are composed of thirteen primitive elements, indispensable in the chemical operation of digestion and creation of blood, the life of man.

Laws of Phreno-Hygiene.

HOW TO DEVELOP AND PERFECT THE BODY AND MIND.

Phrenology and Physiognomy are comparatively valueless without a correct knowledge of the science of human life or Phreno-medical Physiology. We are preparing with great care a golden manual of health, embracing the essence of all known systems of Phreno-medical science. Time and space forbid us to pursue the subject here. The golden manual will be richly illustrated with numerous, expensive engravings, and replete with invaluable suggestions, improvements, and discoveries in the hitherto mystic realms of medical science. The essential laws of life are few, simple, and easily regarded. All the organs of mind and body must be properly exercised, with alternate rest and recreation regularly and rightly at first, neither too much nor too little. Instinct and experience must determine the quality and quantity of food, which should be chosen in accordance with the temperature of the weather, exposure and exercise of the system, temperaments and habits of the individual, prepared without much spice or seasoning, taken neither very hot nor cold, thoroughly masticated, and in such quantities as to merely satisfy a healthy appetite. The drink should be pure water, sage, cocoa, or some simple, palatable preparation, and taken only when a person is thirsty. Pure air must be breathed, the skin kept clean, warm, and often rubbed. Temperate and regular habits in every respect should be formed, and a cheerful, amiable and active state of mind must be cultivated and preserved. In case of sickness mental and physical rest are indispensable, and the laws of health should be strictly observed.

Comparative Peculiarities of the Sexes.



Man has the empire of the mind or reasoning; woman that of the heart or feelings. Man is strong, woman is beautiful. Man is daring and confident, woman is diffident and unassuming. Man is great in action, woman in suffering. Man shines abroad, woman at home. Man talks to convince, woman to persuade and please. Man prevents misery, woman relieves it. Man has science, woman taste. Man has judgment, woman sensibility. Man is a being of justice, woman of mercy. Man is strong and rugged, woman soft and tender. Man observes and thinks, woman glances and feels. Man is the tallest and stoutest, woman the smallest and weakest. Man stands steadfast, woman gently retreats. Man is rough and hard, woman smooth and soft. Man is firm, woman flexible. Man is serious, woman gay. Man is broad at the shoulders, woman at the pelvis. Man has most convex lines, woman most concave. Man has most straight lines, woman most curved. Man is more angular than woman. The base of the brain is smaller in woman than man; head is less wide, and voice shrill.

We are preparing an illustrated work on the redemption of the soul and

sex nature; have already completed some fine engravings and accumulated an immense amount of material in regard to this all-important and little understood subject. We must begin at the bud if we would redeem and perfect man. It is difficult to straighten the distorted and gnarled oak, or remould or reform that deformed monstrosity. We hold our destiny in our own hands—our highest joys and deepest sorrows. Vigorous health and nameless ills arise from these intimate relations. The roots of life and death are here. We shall treat this delicate subject in a thorough and practical manner.

Natural Laws of Marriage and Compatibility of Temperaments.

The majority of mankind select their conjugal companions at random. Selfish interests, accident, and passion produce more unsuitable marriages than the sentiment called love. The natural instinct of love, if closely followed, would never lead astray in the selection of a husband or a wife, but the usages of society are such that the sexual instincts are counteracted. Marriage between similar temperaments, or blood-relations, produces unhealthy and imperfect children. The law of compatibility of temperaments may be enumerated as follows :

1st. When both are constitutionally the same, they will probably have no children.

2d. When the vital elements are incompatible with each other, such a union produces idiotic or rachitic children.

3d. The children of parents who are nearly alike in temperaments, may live to adult age, but then die of consumption, between the ages of 22 and 27 years.

4th. If the constitutions assimilate to the extent of one-half, their children will be apt to die before the first seven years.

5th. Persons alike in temperament, whose constitutions materially differ, will have still-born children, or lose them before they are two years old.

6th. When one parent is exclusively vital, and the other similar, but of a nervous, melancholy turn, their children will generally be promising.

7th. To produce smart and healthy children, one of the parties should be of a sanguine, bilious temperament, with good vitality, and the other of a quiet, lymphatic turn.

More than half the children that die are those of constitutionally incompatible parents. People who live in health to a good old age owe more to their parents giving them a sound constitution than to any efforts of their own to preserve their health. So many diseases are traced by skillful physicians to improper marriages that the study of Physiology and of the human temperaments seems to be as necessary to young people as the most common branches of education.

If the laws of reproduction were properly observed in the selection of husbands and wives, it would vastly add to our intellectual population, and elevate and increase the happiness of the race to an infinite extent. Much more depends upon the organization of the mother than father in the perfection of offspring. An intelligent, well-developed woman will have smart and intellectual children, though her husband be a ninny.

If a man is lymphatic and good-natured, let him seek a wife who is nervous and irritable, and *vice versa*. If he be of a sandy complexion, or fair-haired, with blue eyes, let him choose one of those luscious brunettes,

with flashing black eyes, and a resolution as firm as a rock. On the contrary, if he be dark-complexioned, impatient, and passionate, let him sacrifice and enslave a mild and blue-eyed blonde of the cold North. Choose you always a woman of intellect, and if with that you have one of a temperament and complexion opposite to your own, your children will be distinguished for something; they will not live a life of drudgery and dependence—and they *may* be genuises. The selection of a conjugal partner is one of the most important events of life, in either man or woman. Too little attention is generally paid to it.

A small, delicate woman should not marry a large, robust man, nor should girls of small stature become mothers at too early an age.

Early Marriages.

The natural state of mankind after puberty is a rational association of the two sexes. The early development of the sex-nature proves that it was the intention of Providence that mankind, while young, should settle in matrimony, and exercise those gifts which produce their equals. Woman was created with charms and graces to attract and interest the opposite sex, and she possesses those graces in full perfection only while young; at that period she is endowed with power to give and inherit a sort of terrestrial paradise, to multiply her species, to become matron, queen and mother. A proper exercise and enjoyment of the sex-nature is indispensable to health, strength, and beauty; develops and perfects the whole being.

Choosing a Companion for Life.



A girl of amiable disposition, fair complexion, light hair, and blue eyes, who is plump and full, should choose a dark, spare man, with black or hazel eyes, dark hair, and who is impulsive and hasty in all his undertakings.

A thin, sallow-complexioned, nervous girl, with dark hair and eyes, should select a man with light hair and fair complexion. If he be fleshy and dumpy in appearance, it is all the better. A lank, spare, dark-complexioned man should always choose a wife among the plump and rosy-cheeked blondes, or he may take a red-haired girl if he can find one to his liking, as some of that class are very smart and loving.



A vain and conceited beauty among females is usually of light and delicate complexion, with golden hair, inclined to be red, and with skin of alabaster whiteness. It is seldom that these girls over-rate their personal charms: it is their vanity and conceit that spoils all. Such beauties should select husbands of robust health, dark complexion, hair of raven blackness, and with a character of great firmness and resolution. They will not probably fancy such men on a first acquaintance, but as the intimacy continues love will grow, and at last they will idolize their lovers, and their marriage will be a realization of the ecstasy of true love. Girls of this description are frequently apt to imagine themselves in love with empty-headed dandies who flatter their vanity; but we caution them that the sentiment is not love, and that such a marriage would prove disastrous. Strong-minded, nervous, and sensible men are their natural companions.

But who, asks the reader, are these effeminate men to marry?—these

fellows whose ideas of manhood are so limited as to consist in carrying a maiden's fan, and dancing constant attendance on all her whims. We reply, leave them to the strong-minded women—the Lady Gay Spankers and the ladies of azure hose. Such women have no business with sensible and energetic men, and they will be happy with no male companions except such as they can use and cast off at pleasure.

A red-haired man is usually amorous and unconfiding: we cannot therefore recommend him as a suitable husband for a sensitive lady of romantic ideas; but a dark, passionate girl, with straight, coarse hair, and who is exceedingly fond of having her own way, will find in him a suitable partner. She must know enough, however, to administer to his whims as well as his desires, and all will go well.

A light-complexioned, fleshy, good-tempered man, fond of eating, and of ease generally, should choose a thin, dark-complexioned, nervous girl, and if she is a little shrewish, it is no matter, as she will then make him fret occasionally, which will be good for his health. If such a man should marry a girl of light complexion and amiable disposition, their children will not be of much account, and will not probably live to be older than twenty years.

A thin man, of delicate constitution, fretful, nervous disposition, dark complexion, good vitality, and active mind, should marry a plump, rosy, light-complexioned girl—the fatter the better. Let him select one of amiable disposition and good constitution, and if she is sensible enough to humor his fretfulness, it will be an excellent match.

A man of strong constitution, bilious temperament, good muscular frame, and sallow complexion, with dark hair and eyes, should select a fair-haired, gentle girl, if he can find one; but if the girl of his choice should happen to have red hair and a decided temper, his children will be great and talented.

A red-haired man of strong frame and good muscular development should never marry a girl of light complexion. Let him set his face against all women except those dark-eyed beauties who are his natural companions. If she is fat, and of lymphatic temperament, it will be a happy match; and if thin and nervous, with black hair and eyes, the children will be smart and handsome.

A thin and cadaverous red-haired man should likewise select a black-haired woman who is plump and inclined to obesity; she may be shrewish, but she is nevertheless his opposite, and the children will be smart and intelligent.

A shrewish woman, or one inclined to fault-finding and fretfulness, should always select for her husband a man of firmness, and a philosopher. If, during courtship, she finds her lover to be of weak and yielding disposition, let her discard him at once, as such a marriage would prove unhappy. A shrew is always smart enough to know herself to be such, and common sense ought to teach her that if she marries a yielding man, he will lose all self-respect, and (if he continues to live with her) become a nobody.

An overbearing, unreasonable man does not deserve an amiable and doting wife, yet such matches are frequently made, and where the temperaments and complexions of the parties are opposite, they get along pretty well. But their children will generally lack self-esteem, which is a very important quality to insure their success in life. Such a man ought to select a wife of stern resolution, and if she is a little shrewish in asserting her rights, it will be all the better for him.